THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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ODE TO THE REDEEMER.

—— For thou wert born of woman! thou didst come,
O holiest, to this world of sin and gloom:
Not in thy dread omnipotent array,
And not by thunders strow'd
Was thy tempestuous road:
Nor indignation burnt before thee on thy way.
But thee a soft and naked child,
Thy mother undefiled,
In the rude manger laid to rest
From off her virgin breast.

The heavens were not commanded to prepare
A gorgeous canopy of golden air:
Nor stoop'd their lamps the enthroned fires on high;
A single silent star
Came wandering from afar,
Gliding uncheck'd and calm along the liquid sky;
The eastern sages leading on
As at a kingly throne,
To lay thy gold and odors sweet
Before thy infant feet.

The earth and ocean were not hush'd to hear,
Bright harmony from every starry sphere;
Nor at thy presence brake the voice of song.
From all the cherub choirs,
And seraphs' burning lyres,
Pour'd thro' the host of heaven the charmed clouds along,
One angel troop the strain began,
Of all the race of man
By simple shepherds heard alone,
That soft hosannah's tone.

And when thou didst depart, no car of flame,
To bear thee hence in lambent radiance came;
Nor visible angels mourn'd with drooping plumes;
Nor didst thou mount on high
From fatal Calvary
With all thy own redeem'd out bursting from their tombs,
For thou didst bear away from earth
But one of human birth,
The dying felon by thy side, to be
In paradise with thee.

Nor o'er thy cross the clouds of vengeance brake;
A little while the conscious earth did shake
At that foul deed by her fierce children done;
A few dim hours of day
The world in darkness lay,
Then bask'd in bright repose beneath the cloudless sun;.
While thou didst sleep within the tomb,
Consenting to thy doom,
Ere yet the white-robed angel shone
Upon the sealed stone.

And when thou didst arise, thou didst not stand
With devastation in thy red right hand,
Plaguing the guilty city's murtherous crew;
But thou didst haste to meet
Thy mother's coming feet,
And bear the words of peace unto the faithful few:
Then calmly, slowly, thou didst rise
Into thy native skies,
The human form dissolved on high
In its own radiancy.

CHURCH PRINCIPLES.

From a tract just issued in Philadelphia, and by the New-York Protestant Episcopal Tract Society.

CANDID HINTS CONCERNING THE PROTESTANT EPISCOPAL CHURCH.

(Concluded from page 396.)

HERE may be a proper place for me to notice some popular objections, which are made to our baptismal office. It is said we hold that by baptism persons are regenerated or converted. Now let us fix the true meaning of these terms. In all languages words are found that have become obsolete, that is, out of use, or that have changed their meaning. As the Church was not established yesterday, her language is old fashioned; with her, regeneration and conversion do not mean the same thing. By regeneration she means a change of state; by conversion she means a change of character. No one before he is baptized is in covenant with GOD; when he is baptized he is brought into covenant. This is the effect of baptism, or it has no effect or meaning at all. Here then is a change of state, and a very important one. This the Church terms regeneration; so do the Scriptures; so do all the early writers. It is from losing sight of this that so many have come to think lightly of baptism; they regard it as a mere form and ceremony; they forget that GOD has appointed it as the door of admission into his Church, and that it is the seal of his covenant; that it confirms all the blessings of that covenant, the chief of which is the grant of the HOLY SPIRIT. Conversion or renovation is added to this in those who become truly pious, otherwise baptism avails nothing. This is the Apostle's doctrine when he speaks of "the washing of regeneration and renewing of the HOLY GHOST." (Titus iii. 5.) The washing of regeneration or baptism is one act, but conversion or renovation, the renewing of the HOLY GHOST, is not so, as too many have falsely and dangerously concluded, but must be going on constantly until the end of life. This is clearly the doctrine of the Scriptures, as you may learn from our LORD's telling his apostles, and that too after they were apostles, that they must be converted, (Matt. xviii. 36.) If conversion was one single act, and they already had been converted, it would have been out of place to tell them that they must be converted again.

Some object to the promises which sponsors are required to make in behalf of those who are baptized. They say it is more than they can perform; that it is not in their power to compel children after they grow up to do what they have promised they should do. This objection is founded in ignorance. Sponsors do not promise that they will make the child "renounce the devil and all his works, the vain pomp and glory of the world," &c. They do not promise to make the child "believe all the articles of the Christian faith as contained in the apostles' creed." They do not promise to make the child "obediently keep GOD's holy will and commandments." What they promise is, that the child shall "be taught so soon as he shall be able to learn the vow and obligation that is upon him." They promise to provide for his religious instruction, and that he shall be "virtuously brought up to lead a godly and a Christian life." This is their "parts and duties."

What they promise in the name of the child, not what they will make him do, may be illustrated in this way: A parent or other person, having authority, may enter into covenant or engagement for a child; that covenant may be an exceedingly advantageous one, but it has conditions, and these the child must comply with or it must lose the benefits of the covenant. If I promise, in the name of my child, that when it comes to a certain age it will do certain acts, upon the performance of which it is to receive a large inheritance—when it comes to that age I am not to force it to do the acts, they must be done willingly. If the child complies, it is to its gain, if it refuses, it is to its loss. So sponsors enter into covenant for children and they are brought within the conditions of the covenant: if they refuse or neglect to conform to them, the consequences fall upon themselves and not upon their sponsors. The fact is, baptism of itself brings the child under obligation to "renounce the devil," &c. Were there no sponsors, and no such promises made in words, still the very act of baptism would amount to the same thing, and be precisely the same obligation. The questions put to the sponsors and their answers explain in words what this sacrament always does in fact. They show clearly what the covenant is, on the part of the child, as effected by that rite.

From these examples you may learn that if any other objections are raised against our service, you may readily have them answered by applying to any discreet clergyman of our Church, and you will find that they will not only be removed, but the objections be converted into solid reasons for adhering to our Communion; and doing so, you will feel that there are duties owing from you to the Church of which you are a member.

The first and greatest of these is to preserve its unity. In order to this you must cultivate humility. The source of schism is pride. The leaders of schism throw off restraint, and are ambitious to gain distinction and a name. They who follow them are apt to be influenced by unworthy motives.

All false leaders have flattered the pride, prejudice, and weakness of their followers. The Church restricts to ministers the conducting of public services. They are the persons appointed to lead the devotions of the people. It is their office to teach and to premonish. It is doubtless very agreeable to the vanity of some to assume these functions, and in many instances miserably do they profane them by their ignorance and extravagance. It is natural for people to love excitement, and many mistake the excitement which these lay administrations produce for fervor and zeal, and thus they are led off from the sober and safe ways of the Church: by degrees they come to mistake the working of feeling for the sound affections of the heart, and test their piety, not by practical acts of devotion and duty, the true fruits of the Spirit, but by frames and feelings brought on in meetings. But it must strike every one that that piety which owes its existence to excitement does not proceed from the heart, it does not spring up within,—it has its connexion with the nervous system. Learn you to nourish your piety by reading your Bible in secret, where you may meditate and pray to your Father who seeth in secret. Be you content with the regular assemblings of the great congregation where ALMIGHTY GOD is orderly and solemnly worshipped; where his word and sacraments are rightly and duly administered. Attend to family devotion morning and evening, and withdraw from those agitating meetings, which are well calculated not only to mislead your judgments upon high and important points, but to interfere with the sober discharge of the relative duties of life. In any difficulties which may arise in your religious course, take counsel with him who is set to watch for your soul, and who has a deep responsibility upon him to take a special interest in whatever concerns you. Instil into your children the sound principles of religion; guard them against the inflation of spiritual pride; preserve them from becoming the victims of an artificial system, which will render them unhappy in themselves and unlovely to others; commit them not to the teaching of unqualified and irresponsible persons—teach them yourselves; teach them to imitate the example of CHRIST, whose "piety" (says an old divine) "was even, constant, unblameable..... the instances of his piety were the actions of a very holy but of an ordinary life.... We are not commanded to imitate a life whose story tells of ecstacies in prayer, and abstractions of senses and immaterial transportations, but a life of justice and temperance, of chastity and piety, of charity and devotion."

Piety must be steadily maintained. Extravagance and lukewarmness both are its bane. These, like most extremes, are nearly associated. The Church guards against them both by the sobriety and spirituality of her offices, and especially by that office in which she so frequently leads us to the table of Communion. Attend to its admonition—imbibe its spirit. So shall you walk humbly and safely before GOD. *Amen.*

MISCELLANY.

THE INTELLECTUAL PHILOSOPHY OF CHRISTIANITY AN EVIDENCE OF ITS TRUTH.

JESUS CHRIST and his apostles taught in an age when the principles of Political Economy were unknown. Since that period, gifted mind has tasked its highest energies to discover the great truths of this science; and yet no fundamental principle has been ascertained which is not contained in the works of these uneducated authors. Deny that these men were taught of GOD, and this fact presents a phenomenon utterly inexplicable.

The authors of the New Testament established a system of Moral Philosophy, as unlike as it was superior to former systems. Among Pharisees they taught humility, among Romans peace, and among Jews universal love. The laws in obedience to which society can secure the greatest possible amount of moral happiness, have been discovered by fishermen, instructed neither in the gardens of Tully, nor the groves of Academus. Whence was this wisdom?

Do not the writings of JESUS and his apostles contain those rules, in obedience to which the human mind may make the greatest possible progress in knowledge?

The New Testament inculcates the duty and breathes the spirit of perseverance. It represents life as a race, whose only goal is in the 'dark valley,' as a warfare in which victory brings not the repose of peace, nor defeat the inertness of captivity. Ever exposed to the temptations of a spirit as malevolent as he is powerful, the Christian is commanded to be always watchful, active, and persevering. He knows too, that if he does not pluck the outwardly fair but forbidden fruit of earth, if he does not look back upon its scenes of tempting loveliness, light will beam on his path, beauty will bud by its side, and he will go cheerily along, gladdened with the happiness of an enjoyed earth and an anticipated heaven.

The Gospel also furnishes for our imitation many illustrious examples of perseverance.

The words and actions of JESUS CHRIST exhibit a perfect unity of purpose. He came into this world, lived and died for one high object, which he triumphantly accomplished. Untired by toil though he had not where to lay his head, unawed by power though it accused without cause, while it punished without mercy, unseduced by temptation, though earth smiled in all its beauty, and its kingdoms shone in all their glory, he walked calmly on to Calvary!

Few illustrations of perseverance have been presented to the world more glorious than that derived from the life of the apostle Paul. His mind was constantly fixed on one object. And with an eye that never quailed, and a spirit that never cowered, he encountered every difficulty and surmounted every obstacle to the accomplishment of this object. Labor wasted his strength, power opposed his designs, perils mocked his hopes—but his eye was ever upward, and his step firmly onward.

Now every one knows that the scholar can do little without untiring effort and determined resolution. But with industry and perseverance, let such men as Heyne and Franklin tell what, even in the most discouraging circumstances, the human mind can accomplish. The scholar needs the impulse of such precepts, and the light of such examples as are recorded in the Gospel. For though he runs a proud career, though high motives urge him on, and rich rewards cheer him along, yet difficulties often press heavily, his ardor tires, and neither hope, motive, nor reward can always rob disappointment of its victory.

Few require to be told that one great object of the New Testament is, to make men love truth. Its authors hold the mirror to the deformities of naked error; while by representing truth as the glory of man and the image of GOD, they impart to it purer beauty and more awful majesty. To the study of truth the Christian is urged to give his highest powers, and to its practice his entire life.

Now, love of truth is a quality of mind which distinguishes the philosopher. Urged on by this motive, he goes ardently and fearlessly forward to certain triumph.

This principle is beautifully and strikingly illustrated in the life and character of the eminent Kepler. It was well said of Kepler, by Galileo, that he possessed a 'bold and free genius.' Breaking away from the fetters of disciplined thought, he loved to walk abroad in the shadowy fields of forbidden conjecture. While others were satisfied with the knowledge of facts, he delighted to look beyond for the mysterious cause; and climbing the giddiest pinnacle of speculation, he would strain his burning eye to penetrate the curtained council-chambers of the invisible Creator. From his wild wanderings he comes rejoicing back with a new and imposing theory. He brings it to the test of experiment, and it fails! Now mark the secret of Kepler's success, and the glory of his character. This theory, to which he had given the silent hours of many a blessed night, and the undivided strength of his ardent spirit, which he loved as his own, and which he fondly hoped would stand a lasting monument to his genius; this theory, that fancy had arrayed in all the loveliness of a new thought and the grandeur of a discovered law—he binds it upon the altar of truth, with the deep submission and unflinching firmness of an Abraham. It was Kepler's nature to soar and dream; but he loved truth too well to send abroad to the world any theory, however beautiful and imposing, that apparently did not exactly coincide with the settled results of stern experiment. Thus, by submitting to much labor and many disappointments for the sake of truth, he made many brilliant and important discoveries, and left a name not less bright or lasting.

Humility is another lovely and prominent feature in the system of Christianity. In one place, the duty of humility is explicitly commanded—in another, silently implied; here it is detected in the simplicity of the style—there it stands forth in the modesty of character. The New Testament teaches us that our knowledge is small and that our faculties are limited.

Alas! what folly and error have originated in pride of intellect. The young man who has not experience enough to know that he knows little, unblushingly denies a truth, to comprehend the entire evidence of which requires a grasp of intellect that few, perhaps none, possess. Having looked out upon the ocean of truth, without imagining that it stretches away beyond the narrow horizon of human investigation, and mingles its waters with the billows of eternity, he thinks his own unguided reason competent to explore and comprehend all knowledge. Men generally are unwilling to confess their ignorance even of what it may not be their shame not to know. Boasting of the dignity of the human mind, they too often dogmatize where they believe, and deny where they cannot comprehend.

But the spirit of philosophy, like that of religion, is humility. We find an illustration of this principle in the character of Galileo and his cotemporaries. While, with one or two exceptions, the philosophers of his time were proud slaves, he was an humble freeman. They, without inquiry and without proof, boasted of their conformity to established opinion; he walked modestly and cautiously in the light of evidence. Their text book was Aristotle; his, Nature. What they blindly believed, they bigotedly maintained. Regardless of truth, and ashamed to confess their ignorance, they pertinaciously defended their theories, though experiment contradicted, reason disproved, and common sense ridiculed. Galileo followed evidence, not only through good report, but through evil report. When wrong, he willingly confessed his error; when persecuted, he kindly forgave the injury. And if we honor the philosopher who led on the human mind to triumph upon the fields of experimental philosophy, surely we love the man who was too meek to be provoked to anger by the malice of opposition, or lifted to pride by the glories of triumph.

Galileo's habits were formed, and his faculties developed, among men possessing extravagant views of the proper subjects of human study. What was knowable, they cared not to know. They disdained to tread the humble ways of true wisdom; but along the bright fields where novelty scattered her charms, and the dark paths where mystery walked in silence, they loved and dared to wander. Unlike the modest White, they would sooner have thought of writing the natural history of the fixed stars, than of their own towns. Of course, they found the imagination a more fit instrument than reason for the discovery of truth. But, notwithstanding the influence of precept and example, Galileo stopped where reason stopped. Undoubtedly, as he stood on the verge of human investigation, he often cast an anxious eye on the illimitable space beyond—undoubtedly when

"At evening from the top of Fesole"

he looked out on the glories of the star-lit heavens, imagination darted its daring glance far beyond the reach of 'optic glass'—or when the light of the moon he loved smiled away the gloom of his lonely prison, undoubtedly his spirit soared freely away from earth to walk in the light, and listen to the music of brighter worlds. But these wanderings of his thoughts, these longings of his soul, only taught him more certainly the littleness of his attainments, and gave a deeper hue to the blush on his cheek. Galileo was not ashamed to acknowledge himself a man—weak, erring, and imperfect.

Animated by such principles, Galileo achieved substantial good. His granite doings have long outlived the gorgeous creations of his proud opposers. They sleep in silence, while he 'though dead, yet speaketh.'

Thus the book, by which childhood may be pleased and guided, which comes to the cottage of the untaught peasant to cheer and bless, that brings to the hut of the untamed savage peace and hope, has also a lesson for the scholar. The New Testament meets the scholar both in his weakness and his strength. When he is excited, it calms—when tired, it refreshes; in doubt directs, and in disappointment encourages. He finds in its wisdom a match for his powers, and in its spirit a pattern for his own. The Gospel imparts to his mind steadiness of purpose, a burning love, and a sweet humility. It prepares him for action; aye, it goes with him to the fields of lofty contemplation, and points the way.

We simply ask, then, concerning Christianity,—"Whence is it, from Heaven, or of men?" Judge ye.—*N. Y. Observer.*

SCENERY OF THE RHINE.

THE country of the Rhine is a paradise of painters; but to the poet, whose vision embraces not merely the outside forms of things, but their moral associations, it is something very different indeed. We have scarcely any where seen human nature in a state of greater degradation than on the banks of the Rhine. The "*deep blue eyes*" of the peasant girls glare upon you with the scowl of famine, from between the ridges that are heavy with corn and wine; and the hands "that offer early flowers" grasp a rope—fit token of their bondage—the loop of which is yoked round their waist, as they drag their barges against the stubborn stream. A procession of this kind, of from ten to twenty persons, chiefly females, is one of the most common spectacles that greet the eye of the voyager, when they are withdrawn from the picturesque ruins, and vine-clad hills, that border the river. The same thing, we are aware, may be seen elsewhere. At Dieppe, for instance, the fishermen's wives and daughters drag the family-boats out of the harbor, keeping step to a merry song, and ending with a shout as they fling the coil into the sea. But here the labor does not last for a hundred paces, but for a score or more of miles; and for singing, there are heard only sobs of weariness; and for sunny cheeks and lightsome eyes, there are seen only the pale and spirit-broken look of ceaseless toil and hopeless degradation.

If the mothers act the part of horses, the children take that of dogs, and may be seen harnessed, as the latter animals are in London, to little carts or wheel-barrows, which they drag about the streets. The work of the fields also is performed in general by the women and children, who may be observed, almost naked, digging, sowing, and carrying burdens, beneath the burning rays of that sun which ripens the vines, and fills the land with plenty.

The Rhine, born in the bosom of the Alps, midway between Italy and Switzerland, runs its course, of four hundred leagues to the ocean, with an almost uniform rapidity. The wealth, therefore, that grows on its banks, may be carried down the stream, but can never re-ascend in that interchange of commodities which forms the prosperity of a country. The fluctuations of the tide of commerce are never felt among the mass of the people. No one becomes rich, but all continue poor. The nobles and other proprietors sell their corn, wine, iron, and other commodities, for money; and the laborers eat, as usual—that is, in favorable years—their crust of black bread. The ten or twelve thousand streams of all dimensions, that fling their waters into the Rhine, only use the latter river—which is more than adequate to its own supply—as a highway of commerce, on which the wealth that passes, leaves little more than its dust to the people, although it pays abundant tolls to the government.

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The scenery of the Rhine, in the more picturesque parts at which we have now arrived, has not the slightest affinity to river-scenery, except in the rolling, tumbling motion of the water. The terms "beautiful river," "magnificent river," so liberally bestowed by its admirers, are quite misapplied—it is not a river at all. No one, when gazing around him from the deck of his vessel, or from the lonely and silent shore, can imagine that he is any where else than on the bosom or the banks of a lake, whose waters are imprisoned by an impassable barrier of rocks and mountains.

The Rhine is here a succession of lakes, (so far as the pilgrim of the picturesque is concerned,) each different in detail from the rest, yet all bearing some general resemblance, like a series of family portraits. The remark of Hazlitt, that "nature uses a wider canvas than man," and is therefore difficult to copy in such a manner as to unite the requisites of a fine picture, would be here misapplied. The objects are only just sufficiently numerous to keep the mind and eye on the stretch of interest; and the space only just extensive enough to admit of distance. Some further and loftier pinnacles may indeed be sometimes observed mingling with the tints of the sky; but in the body of the picture, the lake is clasped by the mountains in a close embrace, only varying in character from the gentle to the grim.

And these mountains, be it observed, are, after all, only mountains in miniature. They have often, indeed, the steepness, the rudeness, the rock, the shadow, the over-hanging ridge, or jagged pinnacle of the Giants of the Valley of the Rhone; but in size, compared to them, they are but mole-hills. There is, to say the truth, something of the *petite* about the mountains of the Rhine, which uniting with the other peculiarities of the scenery, gives one the idea of a *picture.*

Among these peculiarities may be mentioned a *preciseness*—if we can possibly make ourselves understood—in the appearance, disposition, and grouping of the various objects. Nor is this term or its meaning, conveyed, as might be suspected, by the tame and uniform appearance of the vineyards which clothe the sides of the eminences down to the water's edge, and of the low woods which in general crown the hills. The characteristic extends even to the details of the piece. The small towns are pitched into an angle of the shore with the regularity of a geographer's dotted mark, which signifies, "here stands a town." No suburban streets, no straggling houses, no scattered farms, give relief to the taste by resembling the *accidents* of nature.—The groves on the hill-sides are few and far between; but there is no grove without a church-spire rising in the midst, and over-topping the trees. Frequently a daring and fantastic cliff frowns over the river, or rises majestically from the brow of the steep; and each of these cliffs is crowned with a castle, till the wonder grows uniform. The woods, moreover, look like plantations; the vines obtrude an unceasing idea of the artificial; and at this, the autumnal season, the same grey, delicate, faded tint overspreads hill and valley, field and grove, assimilating with the color of the rocks, and of the ruins that crown them, and only finding a contrast in the dark and turbid waters below.

This is the *result* of the impression received during the whole voyage, or, in other words, the feeling into which those impressions finally subside; but the traveller on setting out, or even after passing through the second or third lake, would find it difficult to persuade himself that "to this complexion they should come at last." At first, all is novelty, and wonder, and delight; then, as the novelty is gradually lost, the wonder subsides, and the delight vanishes, or only remains like the remembrance of a dream. The voyage of the Rhine is like the voyage of human life! In youth we enjoy—in manhood we reason and compare—in old age we sink, according to the individual character, either into apathy or content. Some there are who have no manhood of the soul, and whose morning of enjoyment fades suddenly into a night of bitterness or regret. We have met with such travellers on the Rhine—and men too of apparent intelligence—who, forgetful of the feelings which in the earlier part of the voyage beamed in their faces, and sparkled in their eyes, declared the whole, after reaching Cologne, to be flat, stale, and unprofitable—a cheat and a delusion.—*Tourist in Italy.*

ECCLESIASTICAL.

CANONS

For the Government of the Protestant Episcopal Church in the United States of America.

Passed in General Convention, October, 1832.

CANON XX.

Of the Times of Ordination.

[Former Canons on this subject were the eighth of 1789—Journals, p. 96; and the fifteenth of 1808—Journals, p. 334.]

Agreeably to the practice of the primitive Church, the stated times of ordination shall be on the Sundays following the Ember Weeks; viz. the second Sunday in Lent, the feast of Trinity, and the Sundays after the Wednesdays following the 14th day of September and the 13th of December. Occasional ordinations may be held at such other times as the Bishop shall appoint.

CANON XXI.

Of those who have officiated as Ministers among other Denominations of Christians, and apply for Orders in this Church.

[Former Canons on this subject were the sixth of 1804—Journals, p. 238; the seventeenth of 1808—Journals, p. 334; the fourth and fifth of 1820; and the first of 1829; see also the twenty-fourth of the present Canons.]

SECT. 1. When a person who has been acknowledged as an ordained Minister among any other denomination of Christians shall apply for orders in this Church, the Bishop to whom application is made, being satisfied that he is a man of piety and unexceptionable character, that he holds the doctrines of the Church, is adequately acquainted with the offices of the Church, and has been a communicant in the Church for not less than six months, and that he possesses the literary and other qualifications required, and being furnished with testimonials from the Standing Committee duly convened, may ordain him as soon as is convenient. And the Standing Committee may receive testimonials of his piety, good morals, and orderly conduct, from twelve members of the denomination from which he came; provided the members of the Committee have such confidence in the persons thus testifying, as to satisfy them of the correctness of the testimony; and also a testimonial to the same effect from at least one Clergyman of the Protestant Episcopal Church. In all such cases the Standing Committee may insert in their testimonials, the words, "We believe him to be sincerely attached to the doctrines and discipline of the Protestant Episcopal Church," instead of the words, "And hath not written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church." Provided that the Bishop may, on special grounds, and acting with the advice and consent of the Clerical Members of the Standing Committee, dispense with the above requisite of six months' connexion with the communion of this Church.

SECT. 2. When a person with the literary qualifications required by Canon XIII. and ascertained as directed in Canon XIV. Sect. 3. who has been a candidate for the ministry of some other denomination, or is a licentiate (or in some equal and corresponding station) therein, shall apply for orders in this Church, there may be deducted from his term of candidateship by the Bishop, with the consent of the Clerical Members of the Standing Committee, as long a period as he has already prosecuted theological studies as a duly entered or admitted candidate of said denomination; provided he shall have been a candidate for orders in this Church for at least six months. The testimonials of character and attachment to the Church, addressed to the Standing Committee, shall be as in the first section of this Canon, and his examinations, beside having the usual object of ascertaining his proficiency in theology, and the other required studies, shall also be especially directed to the points in which the denomination to which he before belonged differs from this Church, with the view of testing his soundness and sufficient information in the same.

SECT. 3. When any person, not a citizen of the United States, who has been acknowledged as an ordained Minister among any other denomination of Christians, shall apply for orders in this Church, the Bishop to whom application is made, shall require of him (in addition to the above qualifications) satisfactory evidence that he has resided at least one year in the United States previous to his application.

CANON XXII.

Of Clergymen ordained for Foreign Parts.

[The former Canon on this subject was the eighteenth of 1808—Journals, p. 334.]

No Bishop of this Church shall ordain any person to officiate in any congregation or church destitute of a Bishop, situated without the jurisdiction of these United States, until the usual testimony from the Standing Committee, founded upon sufficient evidence of his soundness in the faith, and of his pious and moral character, has been obtained; nor until the candidate has been examined on the studies prescribed by the Canons of this Church. And should any such Clergyman so ordained wish to settle in any congregation of this Church, he must obtain a special license therefor from the Bishop, and officiate as a probationer for at least one year.

CANON XXIII.

Of Clergymen ordained by Foreign Bishops, or by Bishops not in communion with this Church, and desirous of officiating or settling in this Church.

[Former Canons on this subject were the ninth of 1789—Journals, p. 96; the fifth of 1804—Journals, p. 237; and the thirty-sixth of 1808—Journals, p. 341;—see also the twenty-fourth of the present Canons.]

Sect. 1. A Clergyman coming from a foreign country, and professing to be regularly ordained, shall, before he be permitted to officiate in any parish or congregation, exhibit to the Minister, or if there be no Minister, to the Vestry thereof, a certificate, signed by the Bishop of the Diocese, or, if there be no Bishop, by all the Clerical Members of the Standing Committee duly convened, that his letters of orders are authentic, and given by some Bishop whose authority is acknowledged by this Church, and also that he has exhibited to the Bishop or Standing Committee, satisfactory evidence of his pious and moral character, and of his theological acquirements. And should he be guilty of any unworthy conduct, he shall be liable to presentment and trial. And in any case before he shall be entitled to settle in any parish or church as the minister thereof, the Bishop or ecclesiastical authority of the Diocese, must obtain satisfactory evidence of his respectable standing in the Church there; and he must also have resided one year in the United States.

Sect. 2. And if any such foreign Clergyman shall remove from one Diocese to another before one year have expired, he shall not be allowed by the ecclesiastical authority of the Diocese to which he goes, to officiate in said Diocese, till he shall have complied with the requisitions of the Canon concerning Ministers removing from one Diocese to another.

Sect. 3. And if such foreign Clergyman be a Deacon, he shall remain in this country at least three years, and obtain in this country the required testimonials of character before he be ordained a priest.

Sect. 4. When a Deacon or Priest ordained by a Bishop not in communion with this Church, shall apply to a Bishop for reception into the same as a Minister thereof, he shall produce the testimonials of character required in the first section of Canon XXI.; and shall also, not less than six months after his application, in the presence of the Bishop and two or more Presbyters, subscribe the declaration contained in the seventh article of the constitution; which being done, the Bishop, being satisfied of his theological acquirements, may receive him as such.

MISSIONS.

From the Missionary Record.

DOMESTIC DEPARTMENT.

TENNESSEE.

From the Report of the Rev. Mr. Chilton.

"The western district of Tennessee being assigned to me as the field for missionary labor by the Standing Committee, I left Nashville, and in company with the Rev. Mr. Wright, proceeded first to Clarksville, where a church has been recently organized: at which place we held divine service twice on Sunday, July 8th. Mr. Wright preached in the morning and myself in the afternoon. The next day we proceeded on our journey toward the district. July 10th, we crossed the Tennessee river, which is the boundary between middle Tennessee and the western district, as that part of the State west of the Tennessee river is usually called. July 11th, the Rev. Mr. Wright administered the sacrament of baptism to three children of an interesting family, from Hartford, Connecticut, who have been residing seven years in the wilderness. This is the first clerical duty performed by a minister of our Church in this interesting portion of the extensive Diocese of Tennessee. On the same day, July 11th, we travelled eighteen miles to a flourishing village, (Paris,) the seat of justice in Henry county, where at night we held divine service in the court-house. July 12th, we proceeded on our journey toward Jackson, in Madison county, at which place we arrived July 14th, after a most disagreeable journey through continued rains for several days in succession.

"I had determined before I arrived on the missionary field, to make Jackson, or its vicinity, my home for the present. July 23d, assisted by the Rev. Mr. Wright, I organized a church in the town of Jackson, by the name of St. Luke's. The zeal and spirit manifested by the people of this place to promote the Episcopal Church, is truly gratifying. Sunday, July 29th, I held service in Brownsville, Heywood county, and baptized two children. On this occasion it is proper to state, that application was made to have the children of two other families baptized. But upon inquiry, ascertaining that the nature of the baptismal obligation had not been understood by the persons who were proposed as sponsors, it was deemed most prudent to defer the rite until the parents and sponsors might be instructed in the nature of this holy ordinance. August 25th, assisted by the Rev. Mr. Wright, I organized a church in Brownsville, by the name of Zion Church.

"The inhabitants of this town, and the members of the Church here, who principally reside in the country, manifest a most cheering and praiseworthy disposition to advance the interest of our Church here.

"I have visited Bolivar and Summerville, two flourishing towns south of the Hatchee river, and preached in both of them. My labors have, however, been chiefly confined to Jackson and Brownsville, alternately, one Sunday in each place; the largest portion of the intermediate time being passed at Jackson, which is my home. I visited Paris again, Sunday, September 2d, and preached twice. The people of this pleasant little village would be much pleased to engage the services of a clergyman, at least for a part of his time, and according to their means would contribute liberally toward his support. This place, in conjunction with one or two others, at a convenient distance for a Missionary, would afford a most interesting field for a zealous and self-denying minister, to plant and build up several churches.

"I cannot dismiss this part of my communication, without urging upon the Committee the propriety of making strenuous exertions to send a Missionary as soon as practicable to this place. It is a point of primary importance to our Church, and claims the primary consideration of all who are engaged in advancing the interests of the Church in this widely-extended and growing Diocese.

"The congregations at Jackson and Brownsville, begin to assume an appearance of regularity. A Masonic hall in each place, has been procured as a place of worship, and a number of persons aid in making the responses, so that the beauty of our worship begins to appear.

"As soon as a sufficient number of Prayer Books can be procured for the use of each of these congregations, we shall be able to advance more rapidly in establishing order and uniformity in the pure worship of God. Our services have hitherto excited much interest, being entirely new to a large portion of our hearers. We trust, however, that many, very many, who are yet only spectators, will become worshippers, and lively members of Christ's spiritual kingdom.

"I cannot dismiss this communication without expressing my regret that there are not several other Missionaries in the same field with myself. The western district of Tennessee contains over eight thousand square miles. By the census of 1830, (only ten years from the first settlement of white inhabitants,) there was a population of one hundred and twenty thousand. The country is rapidly filling up with emigrants from various parts of the country, many of them from the east side of the Alleghany mountains.

"In the present lamentable and deplorable deficiency of laborers, our eyes are raised to survey this interesting portion of our Diocese, only to weep over her wastes. Could the earnest and almost despairing appeals which have been made to us, to furnish, or endeavor to aid in furnishing to them the services of our Church, be heard by the whole Church, and by every one who loves our Zion, the appeal would not long be heard in vain. Many who have been here for years without the Church they love, when we have visited them, and been obliged to leave them, not knowing that we should again meet them on earth, with tears in their eyes, have bid us farewell, with the heart-rending observation, Shall we never enjoy again the services of our Church? Shall we never see you again? They only who have witnessed the exceeding anxiety of our scattered members in the wilderness, can duly appreciate the yearning they feel to be again restored to the courts of the Lord's house. They alone who have been deprived of our beautiful and holy worship can, in the greatest degree, appreciate its excellency."

From the Report of the Rev. Mr. Wright.

"Accompanied by Mr. Chilton, I left Nashville on the 6th July, and reached Clarksville, Montgomery county, on the 7th. On the 8th, divine service was celebrated twice. The congregations were not large, in consequence of two sacramental meetings of the Methodists and Baptists; but the few who attended, were in general delighted with the opportunity thus afforded them of making, 'with one accord, their common supplications' to the Father of Mercies, and of hearing from his servants, his written and preached word. At this place the greatest anxiety was expressed, to have a minister at once settled among them; and I was assured, that $250 could be readily obtained toward his support.

"*July 9th*, we arrived at Mr. W.'s, a kind and sensible old gentleman, who greatly rejoiced in having 'for the first time in his life,' two Episcopal ministers under his roof. We found him to be a truly benevolent and conscientious man, piously disposed, or influenced by religious principles; and there is every probability, that he will unite with the Church at Clarksville, as soon as one is established, and be a faithful member of it.

"*July 10th*, arrived at Mrs. T.'s, three miles west of the Tennessee river. Like our good friend Mr. W. she was much pleased to learn that we were Episcopal ministers, and requested that her children, three in number, might be baptized. Her wish was complied with; and I could not but bless God, that we had thus early entered on our duties, been the means of strengthening and confirming this isolated daughter of the Church, and of receiving into the same fold, the children of her bosom.

"*11th.*—Reached Paris, Henry county, at 1 o'clock. At night prayer was offered up, and a sermon preached by Mr. C. After service, we became acquainted with several persons, some of whom had been baptized in infancy, and all of whom were desirous of the services of a minister. This place contains, I am told, about five or six hundred inhabitants, and with Clarksville, fifty miles distant, would, a little aided by the Missionary Society, give a competent support to a single man, whose prudent and faithful labors would undoubtedly be greatly blessed.

"*July 12th.*—In the midst of rain, which continued all the next day, we arrived at Huntingdon, Carroll county, but did not officiate. There is one Episcopal family here, but a congregation could not probably be organized.

"*July 14th.*—Jackson, Madison county. Divine service was celebrated at night. On the 15th, I heard preaching in the court-house, and officiated a few hours after myself. Mr. Chilton preached at night.

"*July 17th*, brought us to Brownsville, where service was held night and morning. Here I met with a few old friends from North-Carolina, who have been for several years deprived of the services and ordinances of the Church, and who hailed us with pious joy. We could only remain with them one day; and commending them to God and the 'power of his grace,' we returned to Jackson on the 19th, much fatigued with our ride over a bad road and under a burning sun.

"*July 22d.*—Divine service was held in the court-house, morning and afternoon.

"*July 23d.*—More than the requisite number of the friends and members of our Zion attended at the Masonic Hall, and after a chapter from the Bible had been read, and prayers had been made, a congregation was organized under the title of St. Luke's Church. The prospect of success in Jackson is flattering. Those who promptly aided Mr. C. and myself in the organization of the Church, are gentlemen of intelligence and probity; and will, I hope, soon be numbered among the zealous and pious.

"*July 24th.*—Mr. C. and myself rode to Bolivar, twenty-eight miles, where he officiated at night, and I preached in the morning to attentive congregations. This town contains about 450 or 500 inhabitants, very few of whom are attached to any religious denomination.

"*July 28th.*—Having parted with Mr. C. at Capt. H.'s, whom we found a sensible man, and an honest inquirer after truth, I reached La Grange. The Male Academy, in which only we could assemble for worship, was occupied in the morning, and I could not officiate until the afternoon. The house was then crowded, and the people in general, (utter strangers to our services) were attentive. This village is small, containing only ten or twelve families; but it is healthy, and the country around fertile, and settled by respectable and intelligent farmers. La Grange too, is the resort of many persons from the lower country during the summer months; and I think as Memphis increases, of which there is little doubt, that this town will also advance, and prove a very desirable residence for a clergyman, part of the year at least, or serve as the head quarters of a missionary.

"*August 1st.*—Divine service was again celebrated at the Academy, and two children were baptized.

"*August 2d.*—Left La Grange, and arrived on the 3d at Memphis. On the 4th I officiated in the Academy, as I did also twice on the 5th, and again at 8 o'clock on the 6th. After service, though feverish and otherwise indisposed, I was enabled to meet a number of the friends and members of the Church, who kindly attended at Major B.'s, where a congregation was organized under the name of the Wardens, Vestry, &c., of Calvary Church. Memphis has about 1200 inhabitants, and it is thought by some persons, that it will in a few years number many thousand.

"*7th and 8th of August.*—I continued to have a slight fever until the evening of the latter day, when I rode to Raleigh, distant nine miles; and at the request of several persons, held divine service in the court house. At this place I was aided in the responsive part of the Liturgy, by a Methodist, a Presbyterian, and an Episcopalian.

"*August 9th.*—I was kindly entertained by Dr. D., of the Methodist society, who resides about ten miles from Randolph, Tipton county, which place I reached on the 10th. Here I found a single but zealous Episcopal lady, Mrs. L., but was treated in the most friendly manner by her husband and other inhabitants. In the evening Mr. L. rode with me to Mrs. A.'s, five miles, by whom and her sons I was heartily welcomed. With them I remained until Tuesday; preaching, however, at Randolph, twice on Sunday, (where a child was baptized,) and at Mrs. A.'s on Monday. The gentlemen of this family think that a church can be built, and about $200 obtained for a minister; and I trust they will not be disappointed. God will, I believe, crown their praiseworthy efforts with success.

"I have not time to transcribe more of my journal, which would perhaps but tire the Committee. I shall therefore only add, that since the 14th of August I have visited Corington, Wesley, and Somerville; officiating once between the two latter places, where two children were baptized, and once at Somerville. At Brownsville I also officiated on the 24th, 25th and 26th, when in conjunction with Mr. Chilton the Communion was administered to seven persons, and a congregation organized under the title of Zion Church. The little flock here are full of zeal and good works. They are our epistles which I trust will be known and read by many around them, to the good of the latter and the increase of the former.

"I am now at Memphis, and am happy to state that there seems to be an increasing desire among our friends here to have a resident minister.

"Five to six or seven hundred dollars, would be contributed by this place, La Grange, and Randolph; and great good might be done. This sum, in so cheap a country, would amply supply the wants of a single man—perhaps of a man with a small family; and as the congregations increased, the labor of the minister would probably be lessened, and his comforts multiplied. There is a wide field for usefulness. The Church, (strange to say,) but thanks be to God for it, is in the language of others 'popular.' Her ministry and ordinances are highly esteemed and respected. She is no longer a stranger in the western district; but arrayed in glory and in beauty, is already seated on the banks of the mighty river and its tributary streams,—in the smaller and the larger towns. May many sons and daughters be added unto her of such as shall be saved—of such as shall adore the doctrine of her great Head and Lord, the Shepherd and Bishop of our souls: and to him will we ascribe all the praise and all the glory."

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—I have read with interest the communications of your correspondents Ω and ο-μικρον. The question mooted is one of great importance, and I am happy to see so much shrewdness and logical skill as ο-μικρον evidently possesses, engaged for its discussion. That they may not be left unemployed, I am willing to become their foil, and, if possible, draw their possessor into a fuller statement and defence of his views.

First, however, I must premise, that I entirely disapprove of the shape first given to the subject by Ω, and as heartily commend the wisdom and Christian spirit manifested by ο-μικρον in discarding personalities, and placing the question on a broad and general basis. I have not had the good fortune to meet with the eulogy, so much, and I doubt not so deservedly commended in the literary world, but so obnoxious to Ω and many others who are jealous with what they regard as a godly jealousy for the integrity of Christian consistency. Were I familiar with every line and syllable, I should not consider myself at liberty to sit in judgment on its talented and truly respectable author, knowing that 'to his own Master he standeth or falleth,' and that 'it is a very small thing that he should be judged of me, or of man's judgment.'

Further, I consider the personal concern of the late Sir W. Scott in the mooted question as of no importance, and not fairly introducible. For this I blame ο-μικρον, that he *seems* to assume the character of an apologist for the great novel-writer, while the strictures of Ω do not appear to have any direct reference to that eminent person's character or demerits. In this manner it would be easy to attach to all who maintain views of the general question at variance with those of ο-μικρον and the eulogist, the invidious charge of defaming the illustrious dead, and so to enlist the sympathies of the kind-hearted and the liberal against their narrow principles. This, I am sure, your correspondent would not wish; and I think he will agree with me that both Scott and his eulogist had better be set aside as unconcerned in the present discussion.

That discussion, then, I understand to embrace the following question:—

Is the possessor of extraordinary intellectual endowments justified in their use for the mere amusement of his fellow-beings, on the principles of the Gospel of Jesus Christ?

At present I will advance nothing more than is required for direct and brief reply to the queries propounded by ο-μικρον.

Of the first three, however, I must previously remark that they are based on the assumption of incorrect data, viz. that 'Scott's writings were his profession or means of support.' Scott's profession was the law, and the world has it under his own hand that he prided himself on being *wholly independent of his writings for his support.* I have not the volume by me, and therefore cannot make the exact reference; but I know that such a statement, so made, is to be found in the fullest and most explicit terms in a compilation published some months since, under the title of "Autobiography of W. Scott." I am aware of Scott's honorable application of the avails of his literary labors to the discharge of his immense pecuniary responsibilities incurred by the failure of Constable & Co.; but ο-μικρον will not need to be reminded that if Scott's authorship contributed to the removal of his debt, it did but afford the means of relief from *its own consequences.* Scott, the landed proprietor and lawyer, needed not the product of his writings for subsistence. Scott, the author, paid by his works the debt in which his authorship alone had entangled him.—But, with this correction, I finally leave individuals; and take the abstract question, even in the disadvantageous aspect given it by the incorrect data of ο-μικρον.

1. A novelist's "writings being his profession or means of support, are they not to be judged of by the same rules as we apply to the other professions and occupations of life?"

To a frank and liberal opponent, I make no hesitation at replying, boldly and generally, YES: but there are many distinctions to be taken with reference to a question so loosely put, of which I may hereafter find occasion to avail myself. One only I wish to be prominent *ab initio;* WE are to "apply," indeed, but cannot *frame* "rules" in this case. The question, by its terms, is to be settled *on the principles of the Gospel of* Jesus Christ: in other words, we are to endeavor to ascertain from God's revelation of His will, what will be the tenor of the judgment which He will pass upon the depositaries of his bounties, at the great day of account.

2. "Do we ever require from a man's worldly occupations any stricter conditions than that they be innocent in themselves and not engrossingly pursued?"

Premising that by the distinction just drawn, the question is, not what "WE require," but what *is required of us;* I will again give a frank and general answer—NO: reminding ο-μικρον that the gist of his query lies in the words "*innocent in themselves,*" the first of which covers no less than the whole ground of discussion. They are applied, it will be remembered, to the "*occupations,*" and not, as ο-μικρον in his illustrative appendage to this query has applied them, to "the *commodities*" concerned in those occupations. A billiard-table and balls are "commodities" as "innocent in themselves" as wine and artificial flowers; yet the "occupation" of a gaming-house keeper is by no means "innocent in itself."

3. "Do we not, in their case, [the case of certain presumed innocent worldly occupations,] judge of character by the performance of the relative and social duties of life? And why should we not apply the same rule in the present case?"

This query is faulty in its terms. The ground on which we are arguing the whole subject is, that the right employment of talents is a part of man's relative duties: both opponent and respondent admit this proposition; one affirms, the other denies, that talents made subservient to purposes of mere amusement are improperly employed. How, then, can a query in which this right employment is predicated, affect the argument? And again, when the debate is concerning the extent of A *relative duty,* how can the performance of THE *relative duties* be predicated of its subject? I cannot, therefore, answer the query of ο-μικρον categorically, as it stands. But as I understand it, viz:—*Is not the discharge of* ALL OTHER *branches of relative and social duty a sufficient ground of justification?* I find the answer, on Gospel principles, in Matt. v. 19, and James ii. 10, to the purport, that the neglect of one branch of duty, the breach of trust in one item of responsibility, is ground of condemnation. Ο-μικρον will observe that I do not hereby assert the neglect or breach of trust, but leave it, as the state of the argument requires, *in hypothesi.*

Before proceeding to his fourth query, ο-μικρον adverts to a distinction, affecting all the preceding three, on which I should unquestionably insist, i. e. the different responsibilities attending *handicraft* or *mercantile,* and *intellectual* employments. On the supposition that the higher responsibilities attending the latter require "a stricter rule" of measurement, he asks,

4. "If we admit the obligation of all such [men of superior talents, engaged in intellectual employments] to devote their talents directly to the service and support of religion, what shall we say of all those in society who have the ability and yet do not?"

If, &c., we must say that their obligation is undischarged.—But this *reductio ad absurdum* depends on the word "directly." I cannot find that Ω asserts or implies any universal obligation on men of talents to the *direct* service of religion; I am very sure that I do neither. The admission, therefore, is not made: the query is not to the point at issue, and, with its appended corollaries calls for no answer in the present stage of the discussion.

5. "Who is to draw the line between the real and artificial wants of man?"

He who has already done it, when he declared to his hospitable entertainer who was cumbered about the supply of His 'artificial wants'—"Thou art careful and troubled about many things: but *one thing is needful,*" that is, a 'real want' in the terms of the query. Ο-μικρον needs not to be told what that 'one thing' is, and will not gainsay the authority that 'drew the line.' He will observe, moreover, that the occupation of 'superior talents' in '*intellectual* employments' is the only case in discussion; a limitation which excludes the supply of the necessaries and comforts of animal life from consideration, and shuts out the hackneyed question of the subservience of luxury to social order and happiness.

"In addition to those of his spiritual nature, what are his real wants beyond food and clothing and shelter?"

"*Real* wants" being the subject of inquiry, I answer on the principles, no less of sound philosophy than of the Gospel, NONE. Paul speaking in the spirit, taught, "Having *food and raiment,* let us be therewith *content.*" Language could not more clearly convey the sentiment that this is the sum of our '*real* wants,' spiritual things excepted.

I have answered these two queries, simply and honestly, because they seem to have a bearing on the subject in discussion. But in truth, it is mere seeming. They grow out of a distinction which ο-μικρον supposes to be suggested by his 4th query. Now I have set aside that query, as unfairly put, and therefore cannot be involved in its consequentials. If it even had been otherwise, the clumsy (because in the conventional sense of the terms indefinite) distinction between 'real' and 'artificial' wants would not have been my resort, and however kindly provided, would have been returned upon the hands of the producer.

6. "Is not the same argument which concludes against all amusement for the mind equally conclusive against all indulgence for the body?"

Undoubtedly; and therefore, would destroy itself, because the absolute necessity of some degree of bodily indulgence, and its conformity with the will of God, is demonstrable. But ο-μικρον is too acute a reasoner not to perceive that *there is no* 'argument against all amusement for the mind' in the position that 'the employment of intellectual endowments for purposes of mere amusement is unjustifiable.' Wrestling is a healthy, innocent exercise of the muscular frame: does it therefore follow that a professed wrestler follows a justifiable occupation? Or to put the case in a form nearer that of the question under discussion, does the proposition, that 'the employment of muscular power in the occupation of a professed prize-wrestler is unjustifiable,' involve an argument against all bodily exercise?

The illustrative repetition of this 6th question, and the eloquent exposition of the consequences of the absurdity which it exposes, brought forward in the form of a concluding string of queries, need no answer. I am wholly unconcerned in them. Let those (if any such there be) who believe that the Gospel interferes with the constitution of society, destroys its order, harmony, and use, severs man from his fellow-man and places him in sullen solitude to please his Maker by contravening all the laws of His natural government, and marring the fair fame of His creation,—let such reasoners answer the questions and refute the conclusions of ο-μικρον if they can. But until they do, it will be but courtesy in him to wait for their appearance, and not assign the hard task to others who are as little concerned in its results as himself.

As both great and little O are pre-occupied, I beg leave, Mr. Editor, to answer to the name of

ω-ο-σκοπιητης.

To the Editor of the Churchman.

Mr. Editor,—Will you allow me to ask a few questions, *all* suggested by what I have myself seen in different churches?

Is it not as much a neglect of duty, in a clergyman, to omit joining in every part of the service, as it is for a layman? Is it not the duty of the clergyman to join in the singing and chanting, as much as it is for the congregation to join in the responses? If he cannot join with his voice, should he not, at least, show, by his manner, that he is joining in the sentiments of what is sung or chanted? Is it not improper for a clergyman to absent himself from the desk or pulpit, from the time he gives out the psalm or hymn, till the singing has been nearly completed? Does not his absence in the vestry during all the time of singing, have the *appearance,* at least, of a want of interest in that part of the service? Is it not improper for the clergyman uniformly to sit during the singing of the psalm or hymn, and only rise when the doxology is sung? Does not his example in this respect influence his congregation?

Does it not show an *apparent* want of interest in the service, when the clergyman reads it so rapidly that the congregation are not able to keep up with him? And does it not show that he does not join in the responses, when he uniformly begins *his* part, before the congregation have got through with THEIRS?

Does not a *habitual* deviation from a rubric, however unimportant in itself, or an omission or an insertion of even a single word in a prayer or other part of the service, show an improper disposition on the part of the clergyman?

Is it not a violation of the Rubric, to omit the words "Let us pray," in the Litany and other places?

Is it not more proper that the clergyman should in all cases when practicable read the Ante-Communion service from the chancel than from the desk? The Rubric *allows* it to be read in either place; but does it not seem to expect it always to be read in the chancel when practicable?

Should not a clergyman have an eye to the neglect of his congregation to observe the proper postures in the different parts of the service, and admonish them for such neglect?

Is it not a culpable disregard of propriety in a clergyman to omit the use of the surplice, or other clerical habiliments, except in case of necessity? Would it not be considered an outrage upon the decent customs of the Church, for a bishop to administer Confirmation or Ordination without having on his Episcopal robes, except in case of necessity? And is there any part of the service where the use of the surplice is so necessary and proper, as in the administration of the Holy Communion?

Is it not a serious injury to the cause of the Church, when the clergyman of a parish is fickle minded, changing from one plan to another, without giving time for either measure to have an effectual trial?

Is it not a manifest violation of duty, in a clergyman, to visit, *frequently,* among one part of his congregation, and not visit at all among another portion, unless sent for?

Clergymen should never forget that there may always be some "weak brethren," in their congregations, who may be "offended" at what to them may appear but trifling deviations from decorum and propriety. I, Mr. Editor, am one of these "weak brethren;" and my feelings have been often wounded by witnessing deviations from rubrics, on the part of clergymen, many of whom, I have no doubt, were wholly unconscious of such deviations. Perhaps these few questions may remind them of some things; and your insertion of them will oblige your constant reader,

An Inquirer.

For the Churchman.

CITY MISSIONS.

New-York, 12th February, 1833.

Mr. Editor,—It requires no labored arguments now, to prove the usefulness of that valuable appendage to our Church, which heads this communication. It is no longer an experiment, the success of which is to be tested by experience, and then to be rejected if not found practicable. The City Mission has long passed this ordeal, and now triumphantly proves that Churchmen need but put forth their exertions, and by the blessing of their divine Master on well-directed efforts, the borders of their Church may be enlarged, and "the poor may have the Gospel preached to them." Yes, Sir, such have been the results proceeding from the establishment of this Society, that we may well exclaim, in the words of a resolution passed at the last annual meeting of the Society, "that we plainly discern the hand of God in its past success."

Gratifying as these results have been, to all who have felt interested in the undertaking, yet it has not produced an apathy regarding the yet unoccupied field for their extended labors. They feel, and have long deeply felt, that there are portions of our densely populated city loudly calling for missionary aid. The upper wards have for some time past occupied the earnest attention of the Managers of the City Mission; the vast sphere for exertion, and the abundant *materiel* for missionary enterprise which there presents itself, demands the earliest attention of the friends to the City Mission cause. In these sections of the city, a large proportion of the inhabitants are literally composed of that "poor," to whom the Gospel should be supplied "without money and without price;" while many will be found who are attached to our excellent form of church government, and are prevented from joining in our worship, from an inadequacy to afford means toward its support. Emigrants, too, from Great Britain, bringing with them a fondly cherished regard for the religion of their fathers, are here numerous, who, prevented by poverty or ignorance, are gradually falling into a neglect of religious duties, or joining with other sects, with whom they cannot cordially assimilate. Such are the objects opened for missionary enterprise in these sections of our city, and it is with sincere congratulations to the "Almighty Giver of every good and perfect gift" that I would remind Episcopalians generally, through the pages of your Journal, that another Mission *Station* has been organized in the 11th Ward, at the corner of North and Allen streets, facing 1st Avenue, where divine service has regularly been performed three times on the Lord's day, since its opening, by the resident Clergy of the city, a Missionary has been appointed to the station, the Rev. Lot Jones, who is expected to enter on his official duties on Sunday next, and is described as possessing those sterling qualities of humble piety and devoted zeal, so eminently the characteristics of a sincere minister of Christ, and which are so indispensable for a missionary Clergyman.

Surely this infant establishment will engage the sympathies of wealthy and charitable individuals. Our respected Diocesan, and the Clergy of the city, have warmly interested themselves in its behalf. But their efforts must be unavailing unless Episcopalians generally will come forward to aid in this work of love and benevolence.

A Layman.

For the Churchman.

Mr. Editor.—Dr. Turner, in his letter to President Wheaton, published in your 98th number, makes the following assertion: "Our Presbyterian brethren have just raised $100,000 for Yale College." I am too well acquainted with the character of the amiable and estimable writer to impute this assertion to unkind or improper motives; but it is to be regretted that in a letter written expressly for publication, he should inadvertently have admitted a statement, not only incorrect in itself, but calculated to wound some of his Episcopal "brethren."

The sum of $100,000 has been subscribed, not by the Presbyterian denomination, but by the Alumni of Yale College, without the most remote reference to their individual religious opinions. The majority of the subscribers, instead of being

Presbyterians, are probably Congregationalists; and he must be a careless observer of passing events, who is not convinced that no small portion of the Presbyterians would rather lend their aid to Washington than to Yale College.

Among the Alumni of the latter are many clergymen and laymen of our Church, and surely they may be permitted to manifest their affection for their Alma Mater, by subscribing to her funds, without being ranked among "our Presbyterian brethren." Dr. Turner certainly intended no injurious insinuation, yet his unqualified assertion, taken in connexion with the tenor of his letter, renders it due to the Episcopal subscribers to the fund in question, that the exact truth should be known. As one of those subscribers, I rejoice in the success of the effort, as honorable to our country, and auspicious to the cause of science and religion, nor do I perceive any contradiction between my faith and duty as a Churchman, and my ardent wishes for the continued prosperity and usefulness of

YALE COLLEGE.

For the Churchman.

AUDI ALTERAM PARTEM.

MR. EDITOR,—The columns of your paper have for a long time been very much occupied with representations of the want of clergymen in our Church, and with proposed plans of education societies to be put in operation in order to supply this deficiency. Being myself somewhat skeptical on this point, and not seeing that any of your correspondents drop any hints on the other side of the question, I am induced respectfully to inquire whether there is not in fact a great *want of parishes*. By an examination of the list of clergy appended to the Journal of the General Convention, it will be found, if I mistake not, that about *one fourth* of the clergy of our Church are without congregations. In the Diocese of Pennsylvania, where by the by the Macedonian cry is pretty loudly heard, of the *sixty* clergy of that diocese, *twenty-four*, as it appears from the list, have no parishes. Not to multiply words on this subject in this *wordy* age, permit me to propose a few questions.

If there *really* is such an alarming want of clergymen in our Church, how does it happen that there are so many who have no congregations? If there were any destitute places where a minister could find a support, would not some, would not indeed many, who are now engaged in teaching or otherwise, or are in no employment, very gladly supply them? Are clergymen really wanted unless they can be supported in parishes? Would it not be better to lay aside all plans for educating "indigent pious young men," and direct every effort to increasing the funds of the missionary societies, that those who are already in the ministry may be suitably employed, before others are] ordained, to become, not missionaries nor pastors, but agents, teachers in schools, editors, &c.? Are there not in this country an abundance of means by which a young man of energy of character, however limited his fortune, may obtain an education without the aid of public charity? And finally, will not enough of such young men be found coming forward, to say nothing of the more wealthy, to supply all the destitute places which can give, with all the missionary aid that can be procured, I will not say a competent, but a decent support to a minister?

To some these questions may appear unimportant and unsuitable to the times, but to many as well as myself, I know that they appear serious and quite applicable to the present state of things. Should they be deemed worthy of attention, an answer to them calculated to remove the doubts which they suggest would be gratifying to one who desires to see, not an ostentatious but a real and sure increase of our Church.

Yours, &c. CLERICUS.

THE CHURCHMAN.

SATURDAY, FEBRUARY 16, 1833.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

APPOINTMENTS BY THE BISHOP FOR CONFIRMATION.—Feb. 17th, St. Paul's Chapel; March 3d, St. John's Chapel; March 17th, St. Mark's Church; March 31st, Christ Church; April 14th, St. Stephen's Church; April 28th, St. Peter's Chapel.

NOTICE BY BISHOP ONDERDONK.

BISHOP ONDERDONK adopts this mode of requesting to be speedily informed, at what places in this Diocese it is expected that Churches will be ready for consecration in the course of the next Spring and Summer, and at what particular times. He begs also, that he may be notified of such Deacons, being parish ministers or missionaries, as expect, during the same period, to be prepared for Priests' Orders.

CITY MISSION.—We insert with pleasure the communication relative to the doings of this Society. The institution needs not our commendations, but has ever had them, free and hearty. The ministering brother whose selection as its second herald of glad tidings to the poor is mentioned by our correspondent, brings to the work qualifications promising no less happy returns for his labors, than those which have been so abundantly realized by his predecessor.

WASHINGTON COLLEGE.—While efforts are making to procure from the Episcopalians of New-York contributions to the support which this institution so much needs and so well deserves from the whole Church, it may not be amiss to call the attention of our readers to two facts: the first, that in August 1831, the Trustees of the Church Scholarship Society, in Hartford, passed the following resolution, to which they still adhere:—

"*Resolved*, by this Board, that, in reliance on the grace of GOD, the goodness of the cause, and the liberality of the churches, WE WILL ASSIST ALL MERITORIOUS YOUNG MEN, DESIGNING TO ENTER THE MINISTRY OF THE PROTESTANT EPISCOPAL CHURCH, who shall be approved by the Standing Committee of this Board."

The second, that since that date it has been and still is a standing rule of the Trustees of Washington College,

That one half the amount of bills for tuition be remitted to the beneficiaries of the Church Scholarship Society.

Thus it appears that the College is in fact *an Education Society* for the supply of ministerial labors to our Church, which, our correspondent "Clericus" to the contrary notwithstanding, we believe—indeed *know*, to be, in no forced construction of the phrase, "perishing for lack of knowledge,"—that knowledge which is to be sought "at the priest's lips."

CORRESPONDENCE.—We think it is the "British Magazine," in which the portion of the monthly number assigned to this class of contents is regularly headed

"The Editor begs to remind his readers that he is not responsible for the opinions of his correspondents."

We find it very necessary to make the disclaimer, if not quite so regularly, almost as often and full as loudly. In our present number there are two communications of which we entirely wash our hands, while we conceive the tendency of one to elicit truth, and of the other to check too common error and neglect, to be such that we should not be warranted in suppressing them. Thorough acquaintance with the character and habits of our northern correspondent "An Inquirer," makes us sure that he means neither disrespect nor injury to the order whose errors he has noted and collected, and as much so that he does not write *at* any individual. He has had opportunity to observe extensively, and his habits of minute and careful observation qualify him for describing without exaggeration or distortion of facts. We wish as much could be said of our unknown correspondent "Clericus." Most, if not all of his interrogations, meant to imply affirmative assertions, may be answered by a direct and full negative, and proof in abundance furnished. The first two, indeed, which are of another class, are less easy to answer: but the reply when given, would, we apprehend, be very different from that implied by the course of the maker's reasoning. That the truth, and the whole truth of the case may be presented by some able and willing hand, is a sufficient reason for giving publicity to an article which, however well-intended, hardly claims the title of well-considered.

One word respecting a prominent feature of both these communications, and of some others which have appeared in our columns,—censure of clerical conduct. It is certainly not the province of a religious periodical to usurp the office of the Bishop, and oversee the pastors of the flock. Nothing can be further from our intentions. But it is a characteristic of our Church, of no small importance to her welfare, that the laity share in the counsels and cares of their spiritual guides—that they have an interest and a voice in her concerns. It is well that this interest should be manifested, and this voice heard, at times, in other modes beside the always delicate and often hazardous resort of ecclesiastical legislation. An occasional suggestion or complaint in a fugitive essay will not only do far less harm than crude and abortive attempts at correction by means of rubrics and canons, but may often result in extensive and lasting good. It is well that our ministering brethren should be aware that the laity do take notice of such things as "An Inquirer" has enumerated, and that what in themselves is generally mere inadvertence becomes to others a serious grievance. As for the inferences to which a few of the queries of "Clericus" lead, facts must and will speak for themselves.

MILMAN.—The Christian Intelligencer, to which we are indebted for the fine ode in our first page, mistakes in calling their author the present Professor of Poetry at Oxford. The gifted KEBLE has succeeded to that situation, which by the terms of its endowment must pass from its possessor after a certain number of years. We must dissent, too, from the report that Milman is "the finest poet in England," even were the word "poet" qualified by inserting "sacred." Unless talent is to be measured by the *quantity* of its productions, the author of "The Christian Year" needs fear comparison with no living poet, and he who wrote the poetical part of the Rectory of Valehead is not to be held an inferior, even to Milman.

BAPTISM.—The Church is under no common obligation to the Female Tract Society of Baltimore for the tract on this subject which it has just put forth. Solicitations, verbal and by letter, have reached us from almost every quarter for something just of the kind now furnished. All have felt the need of a fair and full presentation of our views on this most important point, for use of the multitudes who are either misinformed, or not at all informed concerning it. On no one among her articles of faith and practice is our Church more misrepresented, or, in round terms, traduced, than on this. Temperately and methodically to refute such misrepresentations, by going over the whole ground, stating the true points of difference between ourselves and the rest of the Christian and unchristian world, measuring them by the only standard "the law and testimony," and setting in a just light the danger of departure from that standard, and the results of error in this particular—this required no ordinary skill and temper. Who should undertake the task? The question is now answered, for an able and practised pen has performed it. To whom our thanks are due, we know not; nor even with certainty, whether the production is original with us, or of trans-atlantic origin: if the latter, it has been skilfully adapted to our wants; if the former, we may hope that a career so well begun will be long continued.

Morning Visits to the Rector's Study; or, Conversations between a Clergyman, and a Parishioner with his Friend, on the Subject of Baptism; is the title of the tract of which we speak—the 79th of the series published by the Female Tract Society, and bearing the date of 1831, although we have now first met with it, and become aware of its existence. We cannot admire the choice of a subject for the vignette, nor approve the selection of a name for the young inquirer whom the clergyman instructs: neither yet can we sanction the views expressed on the upper part of page 15. With these slight exceptions, the work has our warm recommendation, and we shall look anxiously for the extension of its circulation by republication by our own active and vigilant Tract Society.

LITERARY.

WE derive the following items from the "Presbyterian." The Collection of the Greek Fathers, is spoken of by foreign periodicals as promising great accuracy and the fullest apparatus for the student. Heinichen's edition of Eusebius (in three most closely printed volumes) we can confidently recommend, after two years' use. The apparatus of introductions, notes critical and illustratory, excursus, and indices, is the fullest we remember to have seen in any patristical work. The Editor is no flatterer of his author, but apparently an honest, and certainly a most industrious and capable inquirer after historical truth. His bias is evidently toward neology; but the notes of Valesius (which are given almost entire) are suffered to speak the very opposite views of that learned and liberal Romanist without garbling. We heartily commend the book to our younger brethren in the ministry.

Foreign Works on Ecclesiastical History.

From late German papers we glean a few notices respecting works which have appeared in this department, within a few years. The *second part of a Collection of the Greek Fathers* (Bibliotheca Sacra Patrum Ecclesiæ Græcorum) has appeared at Leipsic in 8 vols. 8vo., containing the works of PHILO. This is said to be the most complete edition of Philo. The text of Mangey is restored. The two books discovered by Mai are introduced, together with a Latin version of those parts which were published in Armenian in 1822 and 1826, by J. Baptist Aucher, at Venice. The next of this series will be the works of CLEMENS ALEXANDRINUS, in 6 volumes.

The Works of Justin Martyr. (Justini Martyris et Philosophi Apologiæ.) By Braunius, extraordinary Professor of Catholic Theology at the University of Bonn. Printed at Bonn, 1830. We observe likewise *Eusebius Pamphilus*, edited by Heinichen, of the Historico-Theological Society of Leipsic. Leips. 1830. 589 pp. 8vo. Also the first part of a great work of the celebrated Niebhuhr, being the Fragments of the Byzantine Historians, Deixippus, Eunapius, and Menanpsest.

Manual of Church History by Dr. GIESELER. This is an enlargement of a former work, of which it is the third edition.

History of Episcopal Elections; with particular reference to the rights and influence of Christian Princes, with regard to them. By F. A. STAUDENMAIER, Repetent at the Catholic Institution at Tûbingen. 1830. 8vo. pp. 480.

On the Infallibility of the Council of Nice, by Prof. EISENSCHMIDT of Schweinfurt. This is a virulent attack upon Trinitarianism.

We have received the sixth part of *Neander's Ecclesiastical History*, but upon this we hope to make some strictures more at large.

Among the large number of theological works which have recently appeared in Germany, we notice Neander's History of the Organization and Guidance of the Christian Church by the Apostles."—"Chrysostom and the Church at his time" by the same author.—"Hengstenberg's Christology," 2d Vol.—"Tholuck's Contributions to the Explanation of the Language of the New Testament."—"Ewald's Treatises on Biblical Literature," 1st part.

THE second volume of the *Biblical Cabinet*, an Edinburgh publication of some repute, contains translations from the German essays by Pfannkuche, on the language of Palestine in our LORD'S time; by Planck, On the language of the New Testament; by Tholuck, On the interpretation of the Old Testament; and by Beckhaus, On the tropical language of the New Testament. A reviewer of the volume in the British Magazine speaks of "the *criticism* of the New Testament" as "a subject miserably neglected" in England, and concludes his article by saying "the Editor [of the Cabinet] would find a good many German essays translated in an American work called the 'Biblical Repertory.'"

A View of the Early Parisian Greek Press, including the Lives of the Stephani; Notices of other Contemporary Greek Printers at Paris, and various particulars of the Literary and Ecclesiastical History of their Lives. By the Rev. W. P. GRESWELL. Oxford.

MR. GRESWELL is already advantageously known to biblical students, by his learned and valuable Dissertations on the Harmony of the Gospels and other works. The British Magazine speaks of this production with high praise. It contains beside an accurate statement of the character of the early Greek printers and the history of their works, 'very interesting memoirs of Budæus, a defence of Robert Stephens against the charge of Porson, and some very valuable remarks on the troublous times during which some of the most remarkable works of the Stephens' were produced.'

The *third volume* of the THEOLOGICAL LIBRARY, being a *History of the Reformed Religion in France*, by the Rev. E. SMEDLEY, has appeared in England, and is announced by the Messrs. Harpers as in press here. The author has gained great praise by his most interesting 'History of Venice,' published in Murray's Family Library. Of the forthcoming volume, the British Magazine speaks as "one of the most remarkable specimens which the present day affords of easy, clear, and pleasant narrative;" adding that "Mr. Smedley is not only a delightful writer, but a great reader. His notes give ample proof of his industry, of the wide extent of his researches; and of his thorough acquaintance with the best original sources of information." The subject of the work has been hitherto untouched by any original writer in our language.

BREWSTER'S *History of Natural Magic;* and the *History of British India*, in three volumes; both forming parts of Harper's Family Library, deserve our hearty and unqualified commendation, as books conveying a great amount of interesting and useful information not easily accessible elsewhere, and composed with careful sedulity to guard the true interests of man.

THE MALTE-BRUN SCHOOL GEOGRAPHY, *compiled by S. G. Goodrich*, containing 150 wood cuts, and accompanied by an Atlas of 21 maps, has just reached a second edition.

Soon after the appearance of the first, we had occasion to examine carefully some half-dozen of the most approved geographical compilations for the use of schools, and deemed this decidedly the best. The arrangement is happy, the information accurate, the illustrations chaste and appropriate, and the maps well executed.

GREEN BAY.—The following lines reached us too late for insertion in the usual poet's corner, but we are unwilling to delay their appeal, more touching than any we could pen, a single week. A few roughnesses are abundantly compensated by truth of sentiment and simplicity.

OUR MISSIONARY AT GREEN BAY.

See CHRIST'S ambassador forsake his home,
To distant wilds his steps unwearied roam,
Where savages untutor'd blindly stray,
And where the Gospel never shed its ray,
Commanded by his Master to proclaim
To all the world his all-redeeming name;
The Saviour's love that animates his heart,
Far as he can, he labors to impart.
Hence no discouragements his feet betray
From this his purpose deviously to stray,
Fatigue, privations, scorn, derision, shame,
He bears them all, as ills not worth a name.

O glorious purpose,—glorious his reward;
Streams through the desert by his hands are pour'd,
The savage drinks,—he slakes his parching thirst,
And grateful cries, "This is of streams the first,"
Then lifts to heaven his once benighted eyes,
Sees glories there in endless prospects rise:
Views constellations unperceived, unknown,
Until the Gospel on his eyes had shone.
Led onward by its beams his faith begins
To rest for pardon, of his numerous sins,
On that most precious death that JESUS bore
To ransom all from sin's enslaving power.
No more he wanders in the gloomy maze,
No longer blindly adoration pays:
A fatal dream no more his breast deceives,
He knows, with Paul, in whom he now believes:
His earthly prospects too are brighter made
By his kind patron's influence and aid;
The arts of civil life placed in his view
He copies fair,—delineates them true,
Turns the rough glebe with the same steady hand
That launch'd the arrow at his chief's command;
Improves his lands by industry and toil,
And reaps abundance from the gen'rous soil.
By him instructed—where once stood a shed
That scarce could shelter from rough winds his head,
A cottage neat, in rustic beauty stands,
Built by his own now well directed hands.
Could I his voice at this vast distance hear,
Sounds such as these, might fall upon my ear,

"My kindest patron, my best earthly friend,
Through thee I 've learn'd my origin and end:
Next to my GOD, to whom all praise is due,
My thankful heart owes gratitude to you.
A very wanderer in the realms of night,
You found me erring and you set me right;
Led me and placed me at my Saviour's feet,
Where first I heard these words of his—so sweet:
"'Come ye who would your burden'd spirits free,
Come meekly learn the lessons taught by me,
'T is no hard service to which I invite,
My yoke is easy and my burden light.'
Consoling words! that never reach'd my ear,
Until thy voice had pierced this desert drear.
Thou, Heavenly Messenger, my soul hast won,
Thy care I need, yet need it not alone:
How many of my kindred errant stray!
No heavenly beam illuminates their way!
Then leave us not—their hearts, though hard, may yield,
And this spare harvest yet may deck the field;
My house shall be thy home—my fare be thine,
Then leave us not in error to repine! J. S.

New-York.

FEMALE ASSISTANCE SOCIETY.

On Sunday evening next, a sermon will be preached in St. Thomas' Church, by the Rt. Rev. Bishop MCILVAINE, after which a collection will be made to aid the funds of the Female Assistance Society. Service to commence at 7 o'clock.

February 14.

Calendar.

Feb. 17.—Quinquagessima Sunday.
—— 20.—Ash Wednesday.
—— 24.—1st Sunday in Lent. St. Matthias.
—— 27.—Ember Day.
March 1.— } Ember Days.
—— 2.— }
—— 3.—2d Sunday in Lent.
—— 10.—3d Sunday in Lent.

INTELLIGENCE.

DOMESTIC.

CLERICAL CHANGES.—The Rev. Horatio Potter, Professor of Mathematics and Natural Philosophy in Washington College, Hartford, Conn., has accepted the call of the vestry to the vacant rectorship of St. Peter's Church in Albany; and will enter upon the discharge of its duties about the 1st of May next.—*New-York Gaz.*

COLLEGE RECORD.—*Kenyon College.* The annual Catalogue of this Institution has just been issued from the press. The number of students in the Collegiate department is 65, and in the Grammar School, 67.—The theological department has been organized, and will go into operation so soon as a sufficient number of students are in attendance. It is arranged under the following Professorships:—Rt. Rev. C. P. MCILVAINE, *President and Prof. of Pastoral Theology and Pulpit Eloquence;* Rev. W. SPARROW, *Milnor Prof. of Systematic Theology;* ——— ———, *Prof. of the Interpretation of Scripture.*—A fund has been collected for the maintenance of this Professorship for five years. The appointment to the office has not yet been made.—*Gamb. Obs.*

The Rev. Stephen Olin, of the University of Georgia, and a minister of the Methodist Episcopal Church, has accepted the Presidency of Randolph Macon College, which is under the patronage of the Virginia Annual Conference. He is expected to enter upon his duties in the spring.

Michigan.—We find the following information in the New-York American:—

Bishop Chase, of Michigan, has commenced his labors in that Territory. A notice appeared in the St. Joseph Beacon, January 22, that on the 27th he would preach at White Pigeon; on the 29th at Edwardsburg; on the 30th at Niles; at Edwardsburg again on the 1st of Feb., and at Cassophos on the 2d and 3d.

Episcopal Visitation.—We are informed by a correspondent, that Bishop Meade visited Leesburg, Va., during the last week in December. He performed three services on Friday, and the same again on Saturday and on Sunday. On the latter day he administered the rite of Confirmation to 23 persons; the sacrament of the Lord's Supper was also administered, and 11 persons joined in its participation for the first time. Several ministers were invited to meet Bishop Meade on this occasion, but were prevented from attending. "The congregations," our correspondent says, "were attentive, and apparently much interested. We hope the word preached may prove a blessing to many."—*Episc. Recorder.*

SUMMARY.

Condition of the American Churches.—Prepared for the Evangelist from the Quarterly Register for February.

Ecclesiastical bodies.	Bodies.	Pastors.	Chhs.	Vacancies.	Additions.	Whole No.
Maine Gen. Conf.,	9	111	172	61	2,700	13,000
N. H. Gen. Ass.,	12	117	152	35	3,913	18,090
Vt. Gen. Conv.,	12	118	195	85	4,836	21,631
Mass. Gen. Ass.,	22	257	289	32	7,019	39,982
R. I. Gen. Cons.,	1	10	10			12,000
Conn. Gen. Ass.,	12	190	226	40	7,000	
Total N. E. Cong.,	68	803	1044	253	25,468	
Presb. Gen. Ass.,	110	1730	2381		35,331	217,348
Prot. Epis. Chh.,	21	596				
Meth. Epis. Chh.,	21	2057			35,479	548,593
United Brethren,		33	24			4,000
Ref. Dutch,	16	132	190			20,186
Assoc. Presb.,	10	73	151			12,033
Germ. Reformed,	3	160	570			
Baptists,	300	3370	5075	2141	31,462	361,434
Evang. Luth.,	8	187	563		6,295	51,278

Other Denominations.

Unitarians, 180 societies; 150 ministers; 160,000 pop. Cumberland Presbyterians, 60 ministers; 100 congregations; 10,000 communicants; 130,000 pop. Friends, probably 400 congregations, and 200,000 population. Various sects of Baptists, 400 ministers; 700 churches or congregations. Shakers, 45 ministers; 15 churches or congregations. Universalists, 300 ministers; 600 churches or congregations; 3000 or 4000 communicants. Associated and other Methodists, 350 ministers; 35,000 communicants; 175,000 pop. Roman Catholics, 500,000 population.—*N. Y. Evang.*

Lutheran Church.—The following statistical table was prepared from an article in the Lutheran Observer. It shows the number of local Synods, licentiates and congregations, with the baptisms and confirmations during the past year, and the whole number of communicants. The General Synod is composed of delegates from the District Synods in connexion with it, and meets biennially. Next Convention to be held at Baltimore on the last Sunday of October, 1833.

Synods.	Minis.	Licen.	Cong.	Bapt.	Conf.	Com.
E. Pa.,	48	3	154	4,607	1701	19,812
New-York,	21	1	36	796	279	1,908
Ohio,	22	6	128	2,172	720	8,388
North-Carolina,	13	1	33	506	217	1,732
Maryland & Va.,	15	1	48	1,428	761	5,365
West Pa.,	40		103	1,882	1269	8,788
South-Carolina,	14		27	355	251	1,748
Hartwick,	14		34	618	1097	3,537
Eight.	187	12	563	12,364	6295	51,278

Presbyterian Institutions.—The following semi-official list is furnished by the Editor of the "Philadelphian," at the request of a correspondent desiring information on the subject. We have omitted the names of officers.

The Presbyterian Church is engaged in its ecclesiastical capacity in sustaining the following institutions, viz.

1. The Board of Education, under the care of the General Assembly.
2. The Board of Missions, under the care of the General Assembly.
3. The Theological Seminary at Princeton, N. J.
4. The Western Theological Seminary, at Alleghany town, Pa.

The Synods of Virginia and North-Carolina have under their care, The Union Theological Seminary, in Prince Edward County, Va.

The Synods of South-Carolina and Georgia have under their care a Theological Seminary.

The Synod of Tennessee has a Theological Seminary at Maryville, Tenn. of which the Rev. Isaac Anderson, D. D., is *Principal.*

The Synod of Geneva have a Theological Seminary at Auburn, N. Y., of which the Rev. James Richards, D. D., is *Principal.*

The Synod of Pittsburgh have under their care a Foreign Missionary Society. They have one Missionary, gone to Africa.

The members of the Presbyterian Church are connected with other churches in supporting,

1. The American Bible Society.
2. The American Board of Commissioners for Foreign Missions.
3. The American Education Society. This Society has many branches in different States.
4. The Presbyterian Education Society.
5. The American Home Missionary Society.
6. The American Tract Society.
7. The American Temperance Society.
8. American Prison Discipline Society.
9. The American Colonization Society.
10. American Seamen's Friend Society.

Beside those above named there are minor associations of almost every kind, and more than any man in our country has enumerated.

Secessions from the Church of England.—The Evangelical Magazine, a paper of great importance among the Dissenters in England, says: We have seen so much error, dogmatism and instability, marking the career of those who have of late years quitted the national establishment, that we have begun to tremble for any clergyman who talks of becoming a non-conformist. It were easy to show that recent secessions have been no essential loss to the Church, and no real gain to sober, enlightened and scriptural dissent.

Population.—The whole population of London, by the last returns, is 1,476,069. The mortality [by cholera ?] amounts to about four and a half in every thousand, or somewhat less than one half per cent., a rate which is believed to be nearly the lowest which has prevailed in any large town that has been really visited by the cholera.

Albion. *Medical Gazette.*

The population of the State of New-York is 2,000,000. No capital conviction (if we remember right, no case of murder) has occurred in that population in twelve months.

ACKNOWLEDGMENTS.

EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz:

Missionary Fund, Disposable.

1833.		
Feb. 11.	Received collection made at St. John's Chapel, New-York, on Sunday, 10th, - - - - - - -	$124 08
"	Received of the Female Auxiliary Association of St. John's Chapel, New-York, - - - - - -	17 00
"	Received collection made in Trinity Church, Fredonia, Chatauque Co., per Rev. George S. Porter, - -	3 00
" 12.	Received collection made at Christ Church, New-York, on Sunday, 10th, - - - - - -	33 69
		$177 77

BENJAMIN M. BROWN, *Treasurer,*
Feb. 13, 1833. 61 Water-street and 128 Bowery.

AUXILIARY N. Y. BIBLE AND COM. PRAYER BOOK SOC.

THE Treasurer gratefully acknowledges the receipt of the following amounts, in aid of the funds for a set of stereotype plates for the Bible.

From Mr. John Alstyne,	- - -	$20 00
" Mr. Sill,	per do. - -	5 00
" J. A. Perry,	per do. - -	5 00
" Wm. Moore,	per G. G. Van Wagenen,	20 00
" W. B.,	per do. - -	5 00
" W. P. Hanford,	- - - - -	10 00
" H. Van Wagenen,	per Mr. Stanford, -	5 00
" James A. Burtis,	per do. - -	5 00
" C. N. S. Rowland,	- - - -	15 00
" Daniel Braine,	per Mr. Rowland, -	10 00
" B.,	per do. - -	5 00
" C.,	per do. - -	5 00
" Jacob Lorillard,	per Mr. Browning, -	30 00
" Jacob Schatzell,	per do. - - -	50 00
" Peter Lorillard	per do. - - -	20 00
" L.,	per do. - - -	10 00
" J. Fisher Sheafe,	per do. - - -	20 00
		$240 00

RICHARD OAKLEY, *Treasurer,*
No. 105 Front-street.

New-York, Feb. 14, 1833.

GREEN BAY MISSION.

THE Treasurer of the Green Bay Mission Fund acknowledges the receipt of the following sums since the date of his last publication:—

From the Christian Benevolent Society of St. Stephen's Church, New-York, by their Treasurer, Mr. John H. Hurtin, - - -	$100 00
From Edmund Williams, of Shrewsbury, Monmouth county, N. J., being the amount of a legacy bequeathed to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, by Miss Elizabeth Grant,	20 00

JAMES SWORDS, *Treasurer,*
February 13, 1833. Green Bay Mission Fund.

MISSION CHURCH, VANDEWATER-STREET.

Daily Infant School.

The Treasurer acknowledges the following letter and enclosure:—

Rev. B. C. Cutler,

DEAR SIR,—A few friends appreciating very highly the institution for the moral instruction and the melioration of the condition of the great number of poor under your care, as connected with the Free Episcopal Church, have contributed mostly in sums of five dollars each the amount herein inclosed, for the benefit of the Infant School attached to said church. May He who has said "Suffer little children to come unto me, and forbid them not," bless your labors for their salvation, and bless those who have thus generously contributed to the pecuniary help you need.

Yours truly, W. B******.

Amount enclosed, - - - - - - - $122.

ELIZA M. HARRIS, *Treasurer,*
44 Franklin-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending February 14th, from the following persons, viz:—

Reuben T. Thom—Thomas H. Quinan—Rev. Samuel W. Selden—S. Babcock & Co.—Rev. A. Jones—C. Mancius—J. W. Ingraham—Hogan & Thompson—P. M. Detroit—George Wickes—Rev. G. S. Porter—Lilly, Wait & Co.—C. C. Lathrop, *with remit.*—R. T. Smyth—Rev. J. C. Rudd, D.D.—G. & F. Robinson.

For the Churchman.

ON BISHOP HOBART'S MONUMENT.

The mitre's fallen from his brow, his earthly cares are o'er;
The trials of his pastoral charge disturb his mind no more;
His crosier at the altar dropt, the Master call'd his son,
The prelate's lips resign'd respond, "O Lord, thy will be done."

What seraph form supports his head, and bends with pitying eye,
To soothe his mortal agonies, and heavenly aid supply?
Religion! who sustains his faith, and points his dying gaze
To where the cross refulgent shines, amid celestial rays.

The sculptor's skill is well display'd, when sunset's golden glow
Reflects its brilliant radiance on the marble shrine below,
This is the hour, when friendship's step the solemn aisle should tread,
To gaze upon the lineaments of the regretted dead.

Perchance some warm and grateful heart may to the youthful ear
Relate how early life was cheer'd by Hobart's fostering care;
How genius, talents, taste, had sunk in lone obscurity,
Unaided by his influence and generous sympathy.

Here, where his honor'd reliques lie, where oft his thrilling voice
Spoke comfort to the mourner's heart, bade trembling souls rejoice;
The mourning Church has justly placed this tribute to express
Its memory of his glowing zeal, and deep devotedness.

M*.

THEOLOGICAL EDUCATION.

We insert the following article with the view of again calling the attention of our readers to its subject. Some of the suggestions and remarks, it will be perceived, have reference to local circumstances from which our Church is happily exempt. The evils complained of, nevertheless, exist among us to an extent sufficiently great to claim notice: the general principles laid down are of universal application: and most of the remedial measures proposed are, with very slight alterations, available for the removal of that portion of the evil which is common to us.

From the British Critic.

THEOLOGICAL EDUCATION.

On Clerical Education: a Letter, addressed to the Rt. Rev. Father in God, Edward, Lord Bishop of Llandaff. By a Clergyman. London: Rivingtons, 1832. pp. 12.

On the Office of Deacon: a Second Letter, addressed to the Rt. Rev. Father in God, Edward, Lord Bishop of Llandaff. By a Clergyman. London: Rivingtons, 1832. pp. 16.

The fault of these tracts is that they are too short. They enter upon several very important subjects, but do not examine them thoroughly. They contain some very valuable suggestions, but do not enter into the details which must necessarily be considered before those suggestions can be adopted. Nevertheless we shall so far imitate the conduct which we condemn, as to dismiss the matter with a very few observations, recommending our readers to weigh the good advice contained in these pamphlets, and expressing a hope that the writer will follow up his blow by a more serious demand upon public attention.

The first letter recommends that candidates for orders should serve a sort of apprenticeship to their elder brethren in the Church.

"How many inconveniences result from these defects in clerical education, they best know who have devoted their lives to the work of the ministry. Many of them have themselves only discovered, by painful experience, how much better they might have served God in the first years of their ministry, had they entered upon their holy office with better preparation. Some pass through life, it is to be feared, with little lively apprehension of the work for which they have made themselves responsible. It is sufficient, however, to have alluded to a topic, which no serious mind can pursue without much uneasiness and concern. My purpose is not to dwell on defects, or to detail their consequences, but to ask, whether a remedy cannot, and ought not, to be provided?

"A remedy, adequate to the occasion, and worthy of the country and of the establishment, I presume not to suggest. I hope wiser men, and persons whose station qualifies them to take a wider view of the actual state of things, and of the means of meeting its difficulties, will turn their attention to the question.

"In the meantime I will venture to ask, whether something may not be done to mitigate an evil which, perhaps, cannot at once be altogether removed?

"It has long occurred to me, that if the venerable fathers of our Church were to require from every candidate for holy orders, in addition to the certificate of a degree, a further certificate of his having passed a year, subsequent to his graduation, in the house of some clergyman engaged in the active discharge of parochial duty, much would be done to relieve the evil complained of. If that practice were once established, there are many exemplary clergymen, whose circumstances and situation would render such an accession to their family very desirable, though they might not be able, consistently with their ministerial engagements, or even though they might not be properly qualified to take pupils for other purposes. Competition would produce the same effect in this as in other cases. Parents would become nice in their choice; bishops would distinguish some clergymen by their patronage; and others would acquire a name by their personal excellence and industry. There would be no impropriety in these probationers reading the appointed lessons in the desk for the clergyman with whom they reside; and they might also accompany him in his pastoral visits, or even, if the cure were a large one, undertake some portion of that duty, under his superintendence, and by his direction, in his stead. They would practise themselves in writing sermons; form acquaintance with the mode of thinking and speaking, which prevails among the poor and ignorant; accustom themselves to converse with the sick and the dying; and, in short, acquire some experimental knowledge of the nature of the pastoral charge. Beside this, they would of course have leisure for direct theological study, in which they would receive instruction and advice; and, if it should happen that some individuals should during the interval discover beforehand, that the clerical office is one for which they have neither taste nor ability, it would be some advantage to themselves to be spared the pain of a fruitless, because late repentance, as well as to the Church itself, to be preserved from the addition of one member, who is unsuited to the work.

"May, then, a humble individual venture, with all submission, to invite the attention of the Rt. Reverend Bench to this question, as one by which the welfare and efficacy of the body over which they preside, and consequently the best interests of the people intrusted to their care, might be greatly promoted? There seems no impediment to the immediate adoption of such a measure, if the spiritual rulers of the Church should unanimously deem it advisable. It is humbly presumed, that much good would result from it, even if it led to no ulterior measure. But among the benefits, for which I should look from a steady adherence to the proposal, one is, that it would secure the attention of persons to the present want of some such provision, who are best qualified to devise a remedy; and that it would thereby speedily occasion the introduction of a better."

The second pamphlet opens with the following passage:—

"Let it be supposed that the preparatory training, which I sketched in my former letter, has been undergone, and the candidate ordained a deacon! What next awaits him? What is the nature of his first appointment in the Church? In almost every instance he has the entire spiritual charge of a parish committed to him, his very title for orders being a curacy, and in most cases under a non-resident incumbent.

"Now, I will venture to ask, Is not this an anomaly? Is it not such an anomaly as has not its parallel in any other profession? The lawyer begins his career as junior counsel, another barrister having the entire management of the cause. The physician enters a town where other physicians are established, and wins his way into practice by degrees. The ensign and midshipman never act independently, but are always in a situation which is felt to be not only subordinate, but subject to a present superior. The young clergyman alone is intrusted with a charge, in which he has neither coadjutor, rival, nor actual superintendent."

Having pointed out the peculiar duties of a deacon, and shown that these only were originally required of him by the Church of England, the author recommends a recurrence to the old system.

"For these reasons may I not presume to suggest that it would be wiser and more consistent with the constitution of the Church, to introduce some alteration into the present practice in regard to deacons? Would it not be fitter and more advisable, that deacons should be ordained only as assistant curates, unless under peculiar circumstances, than that they should be introduced at once, as is now almost universally the case, into the full duties of their profession, with a single, and, as it seems to have become through the prevalence of this custom, almost a formal exception? Were deacons ordained as assistant curates, after some such preparatory discipline as that which I described in my former letter, they would first be initiated and afterward admitted gradually into the exercise of a profession, which, to say the least, requires a degree of prudence and discretion, not to be expected in a novice, till a course of experience, more or less lengthened according to circumstances, should qualify them to enter with advantage upon the entire work of the pastoral office, and not only to superintend the humbler and more ordinary departments of ministerial employment, but to reprove, rebuke, exhort, with all long-suffering and doctrine. According to this scheme it would not be necessary or desirable to fix an arbitrary period after receiving the first orders, for conferring the second. It might be made to depend on the character of the candidate, on his testimonials, and on the openings for his further employment; and, if after all practicable precautions he should prove unworthy of advancement to the higher rank of the ministry, the bishop would not then, as now, feel himself committed by a first step, which in practice carries with it almost the whole authority of a clergyman, to concede the second, when demanded. The maxim of the Apostle would then be naturally adopted—'They that have used the office of a deacon well, purchase to themselves a good degree'—while, at the same time, a body of efficient auxiliaries would be spread over the land, whose services would be most valuable, by supplying a gap in our ecclesiastical provision for the spiritual wants of large and populous parishes, which is now felt most painfully. A body of deacons, to give effect to such institutions as that of the Metropolitan District Visiting Society, would be not only a blessing in itself, but also a return withal to primitive discipline and order.

"To the plan thus submitted to your consideration, I can anticipate but two serious objections. One is, that a deacon, to whom the second ordination has been refused, stands committed to an inferior grade of his profession, and one too in which he can hold no clerical preferment, and has no honorable mode of retreat.

"Yet I do not myself see why this should be so regarded. The distinction between the offices of priest and deacon ought to be wide and palpable; and, however important it may be to regard the priestly character as indelible, it may, even for that very reason, be prudent to allow a deacon, who is found incompetent, an easy escape, from a profession which he does not become. It was not till the beginning of the present century that any law existed to disqualify a deacon, who chose to relinquish his profession, from being elected a member of parliament: and then an act was passed for the avowed purpose of excluding a particular individual. Yet I submit, if it be not safer and more beneficial to leave that and every other opening, by which the Church may be relieved of an unworthy or indolent member, than by closing all avenues to compel every deacon, whatever be his character or qualifications, to become a priest?

"It is true, that it is to deacons that the bishop puts that solemn question—'Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration?' And doubtless no person ought to enter into that office, till he can conscientiously answer according to his best judgment—'I trust so.' Yet, if any mistake be made in that matter, if, upon trial, the habits, the attainments, or the qualifications of the candidate should be found to disappoint reasonable expectation, or if subsequent misconduct should reverse it, is it wise to leave no other alternative to the prelates of our Church, but either to advance him to a higher degree in the ministry, or to pronounce upon him what in the present state of things is tantamount to a sentence of degradation? Were the door of retreat not actually shut, some, who have acted hastily in taking the first step would never apply for the second; and this whole cause of painful embarrassment might be avoided.

"But another objection to the course I have recommended would be found in the want of adequate funds to remunerate a number of assistant curates, especially in those many parishes where there is much work and little income: and this is indeed a serious difficulty, though if the change would be right in itself, and beneficial in its operation, I do not despair, that something might be done to relieve it. It would not be necessary for a clergyman to enter upon the full emoluments of his profession before he enters upon his full duties; and, this being admitted, some little might be accomplished toward providing this class of the working clergy with an income, if only a law were passed making the Easter offerings, after the expiration of existing interests, the property of the assistant deacons, wherever there are any; for these would, in many instances be more cheerfully paid in return for specific services, and in some cases would furnish alone a sufficient remuneration for the first years of service which a clergyman would render to his people. Other regulations in respect to fees might be made, which in large parishes, to which the proposed regulation would chiefly apply, might be made to insure a moderate and competent salary to those deacons who perform the offices to which the fees are attached. Even, however, if no satisfactory provision of this kind should be found practicable or sufficiently productive, I do not feel that the suggestion ought to be abandoned on that account; for the appointment of a deacon if altogether unendowed, would come to be regarded as the last stage of that necessarily expensive education, which is designed to qualify him ultimately for the right discharge of the important duties of the priesthood.

"The suggestions which I have now made are submitted with much humility to your lordship's candid consideration. They are offered with a simple desire to improve the efficiency of a Church, which only requires to be kept true to itself, in order to be faithful to its divine Master. If in this reforming age I should seem to be only one of the many, who are given to change, I have at least this to say for myself, that I believe no change has been proposed in these pages, but such as is in harmony with the design and spirit of our existing institutions, and calculated to improve their stability by recalling them to their first principles."

We do not presume to say that these recommendations can be adopted, but we repeat that they are worthy of general attention.

EDUCATION SOCIETIES.

In urging the claims of these institutions, we are aware that they may appear at first sight incompetent to remedy the evil which has called them into existence. The great deficiency, it may be said, is of men, while the object of these is to provide money—first find us fit subjects, the objector may continue, for the ministry, and the Church will not fail to provide for their education.

Now it appears to us that the most important object of an education society is to accomplish this very object—to call forth from the world *fit subjects for the ministry.* It is true that preparation must be made for their reception when they come in answer to the call; the path which is pointed out to them must be freed from unnecessary obstacles. These obstacles they may be enabled by their unassisted strength to surmount, but it is not wise in the Church, either for their sake or her own, to put them to the trial. In other words, laymen must be called upon to inquire *whether they be not called to the ministry;* if any upon serious examination think themselves to be, they must set themselves to acquire the degree of knowledge pre-requisite to ministerial usefulness. If they need assistance in this preparation, the Church must provide it, and we do consider it the duty of the Church to *promise such assistance to all properly qualified who need it, be their number great or small.* And to provide for the fulfilment of such a pledge, the agency of education societies is obviously expedient, if not indispensable.

To illustrate our views, we will advert to a feature of *the call to the ministry,* which is considered by all writers on the subject as inseparable from others of primary importance. It is *the indication of providential circumstances.* "The kingdom of Providence," it is remarked by Bridges, in his excellent Treatise on the Ministry, "is 'the wheel within the wheel,' moving in harmonious conjunction but in direct subserviency to the purposes of God respecting his Church. The arrangements of His providence ultimately decide the choice of a lawful secular calling. Much more clearly, therefore, may we expect him thus to mark the path in a matter so intimately connected with the interests of his own Church. Various circumstances of connexions and education will subordinately tend to reflect light upon the track. The disappointment of plans previously projected for a future course in life—the unexpected and repeated closing up of worldly avenues—unlooked for openings in the Church (in the *way of usefulness, not of preferment*)—some particular crisis in the individual sphere—some control or direction of family circumstances, may prove as a word behind us saying, 'This is the way, walk ye in it.'"

From this it is evident that God employs *human instruments* and *ordinary events* in indicating to an individual his call to the ministry. And here, as elsewhere, the means which are best adapted to the end, are those which are generally crowned with success. Of the suitableness of the means now employed to call forth and educate fit subjects for the ministry, there is no question; the doubt which prevents their efficient employment, is, whether any means will accomplish the desired end. This, however, is a question with which we have nothing to do. As has been often remarked, "duties are ours, events are God's.'"

There is, however, no reasonable cause to doubt of success, if fervent faithful prayer be attended with zealous effort. A blessing may soon follow which will exceed our most sanguine expectations. Recent efforts among other denominations, where there was nothing to promise extraordinary success, have produced surprising results. Let every individual then, reflect on the spiritual wants of the world, and *do what he can* to provide a remedy, and let every congregation enjoying a Gospel ministry provide a minister for at least one other, destitute of such a blessing. Let all Christians keep in view the importance of the work proposed, and see that they withhold not their prayers and their co-operation toward its accomplishment.—*Episc. Recorder.*

VARIETIES.

From the Presbyterian.

A CHURCH-YARD DIALOGUE.

A. An excellent discourse, brother B. Very close and searching I thought.

B. It was indeed. Did you observe how he pronounced the word *righteous?*

A. No, I did not, but I thought he gave an admirable picture of the righteous man.

B. Most excellent. I never heard the word pronounced in three syllables before.

A. And then that appeal to false professors near the close—

B. Was truly eloquent. I did not like, however, that posture when he covered his face.

A. I hope I never shall forget this sermon. I applied it all to myself.

B. So did I. I felt it deeply. I was only sorry that he should use the word *progress* in one of his finest passages.

A. I am sure I did not observe it. I was too much overwhelmed with what he said.

B. I too. I could scarcely hold my head up till he got into that fit of coughing. By the by, he spits too much.

A. Perhaps he does; but I can easily put up with that in such a preacher.

B. So can I. Oh yes, I make no manner of objection to his spitting any more than to his taking out his watch, or to his saying *firstly*, or to his slapping the Bible, or his leaning on the pulpit, or his—

A. Brother B., if I may ask so bold a question, are you in the habit of criticising every sermon thus?

B. Criticising? You mistake me altogether. I disapprove of criticising sermons on the Sabbath.

A. I should think you would profit very little by the soundest preaching.

B. There again you are mistaken. I derive great benefit from sanctuary privileges. But still I like to see every thing done decently and in order. That reminds me of a mistake Mr. X. made in quoting Scripture—— What! are you going?

A. Yes, good morning.

PRACTICAL.

SELFISHNESS.

The principle of self may be traced when we feel mortified at any disrespect or neglect we may receive, although the opposite disregard often proceeds from the influence of a fancied self-importance—when we feel the risings of anger and revenge at some injury, slander, or slight, and a *desire* of *retort* and *retaliation*—when we manifest impatience at contradiction, and regard those opinions of others which are opposed to our own, with neglect or contempt—when we feel a reluctance to acknowledge our faults and errors—when we are unwilling to yield to the will and inclination of others—when we manifest a dislike to be dictated to or found fault with, although the opposite extreme may likewise proceed from the pride of self-importance and superiority—when we in any manner or under any circumstances, neglect an inferior from the influence of pride or self-consequence; although condescension likewise often proceeds from great pride—when we are prejudiced against those who in any way manifest their dislike toward us, or have told us of some faults and frailties—when we in any way seek for the praise and applause of man, unless to receive it for promoting the glory of God—when we prefer or court the favor of our superiors, and neglect those we regard as our inferiors—when we do good to others for motives of self-interest, or for the *gratification* of some *natural principle of benevolence!*

* * * * * * * * *

The principle of self manifests itself also when we are pleased with praises and compliments, of which we are conscious we are not deserving—when we feel annoyed at the preference shown to others—when we indulge pride in any outward appearance, or in any circumstances and events we relate to others—when we feel hurt or annoyed at any remarks tending to lower our self-esteem, although the opposite effect often arises from the influence of a rooted self-conceit—when we use the gifts of nature or providence, or any artificial acquirements, to feed our vanity or pride—when we are given to sensual indulgence—when we feel little interest in the concerns or welfare of others—when we are desirous to speak of our own affairs, and unwilling to listen to those of a brother—when we feel pleasure in relating the faults and failings of others—when we expose the injudiciousness of a brother for the purpose of displaying our own imagined better judgment—when we make any representations to others, which we think will tend to raise ourselves in their opinion—when we consider our own ease and comfort upon any occasion, and feel an unwillingness to make any sacrifice for that of others—when we are ready to spend in self-indulgence, what we should very reluctantly give toward the comforts of others, or the cause of religion—when we sometimes squander money for the sake of being thought liberal—when we are ashamed of poverty or of any state and condition in which we are placed by Providence—when we are unwilling to be under an obligation to any one—when we *resist* any thing which tends to our *own humiliation or abasement.*—Dusautoy *on Self-delusion.*

DEVOTIONAL.

SORROWFUL, YET ALWAYS REJOICING.

It is common enough to speak of the consolations which religion furnishes in adversity; but men speak of them more as if they were to take effect hereafter, than in the very hour of distress. The most prominent comfort of the Christian is apt to be the thought that soon all tears will be wiped away for ever; that the happiness of heaven will be unbroken. But surely it is narrowing the influence of Christianity to make all its blessings prospective. Its blessings may be made, in some degree, a compensation for all the sorrows of this life. Affliction fits the soul for the reception of the holiest influences which the renewed mind ever receives. The Christian, we suppose, never so much feels his nearness to God and the closeness of his relation to him in Christ, as in the season of earthly sorrow and abandonment. It is, commonly, the most favored time for spiritual communion with him, and he has reason to rejoice in the consolations which abound far beyond the trials which have prepared his soul to receive and enjoy them.

This is the grand pre-eminence which belongs to religion in this life, and Christians ought not to speak and act as if they were submitting to a kind of penance here in the confidence of an enduring reward hereafter. It is their privilege, theirs alone, to turn every event in life to good account. In success and disappointment, they alike see the hand of their Father, and are insured of an attending blessing. With the world it is far different. Let a man who is not reconciled to God suffer misfortune, and there is nothing in his relation to worldliness that affords him any compensation. His misfortunes may excite pity, but he lies under a kind of disgrace which makes all sympathy heartless. The man has fallen; and the interest manifested in his fate does not give him the poor worldly comfort which sometimes attends notoriety, even when he is indebted for it to his crimes. He is pitied and forsaken. The wealth or other distinction which bound him to the world's affections is removed, and the relation is severed. He is henceforth an alien, and left alone with his griefs. But the Christian *enjoys* his external afflictions, because he feels that they are good. As was observed by the pious father of Robert Hall, every such visitation is a new agent sent from heaven to work for his good. The Christian does not coolly say that he will be passive—that he will abstain from complaint—"although the fig-tree shall not blossom, neither fruit be on the vines, the labor of the olive fail and the fields yield no meat, the flock be cut off from the fold, and there be no herd in the stall," but in all this "I will *rejoice* in the Lord, I will *joy* in the God of my salvation."—*S. S. Journal.*

WATCHFULNESS.

"Watch therefore" is the great practical lesson with which our Lord concludes the prophecy of his coming to judgment. "Watch therefore: for ye know not what hour your Lord doth come." The duty is difficult. But the reason is plain. If we know not when He is to come, how but by continual watchfulness can we be ready for Him? If indeed we could know the exact time, and could be sure also of preparing just beforehand, it might be soon enough to prepare as the time approached. And so also if the good man of the house, in the parable, had known in what watch, that is, at what time of night, the thief would come, he would have watched, that is, would have taken care to be awake, would have been on his guard at that time. But as he did not know, his house was broken into; for he neglected, as it seems, the only safe way left for him, to watch, namely, or be on his guard, all night.

This then is the kind of watching our Lord urges upon us. "Therefore be ye also ready." Ready, not merely at one particular time, but ready at all times. "For in such an hour as ye think not the Son of man cometh." Not only we do not know when He will come; but He cometh at an hour when we think He will not. When men most reckon on this world's enduring, then shall it on a sudden cease to exist.—When we, for ourselves, most count on youth, or health, or strength, then shall we be overtaken, and if we watch not, be overtaken unprepared, by death and judgment. If, therefore, merely by being on his guard, the master of the house might have preserved his property from thieves, much more let us be ever on the watch for Him, who cometh, in such an hour as we think not, either to give us the riches of his mercy, or to cut us off from their enjoyment for ever.

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?" To all of us hath God given some charge. All hath He made stewards of some gift, which we are to exercise according to his own commands.—Which then of us is a faithful and wise servant, wise because faithful, and faithful so as to obey his will? "Blessed is that servant, whom his lord when he cometh shall find so doing." That is to say, when he thus cometh unawares. For no servant, whether good or evil, would fail to put all things right, if he knew just when his master would return. And it is because this coming of Christ is uncertain, therefore it is that we are tempted to say in our hearts, "My lord delayeth his coming." Hence it is that men are emboldened to continue in sin. Hence they begin to smite their fellow-servants, that is, to be oppressive, or cruel, or cross, to each other. Hence they eat and drink with the drunken; that is, they eat more than they want, or drink more than they ought; they consume unthankfully on their lusts what they should use with temperance, or should save for the sake of those who need. And still they say to themselves, I may sin this once more, and yet have time to repent. I may persist in anger, pride, or covetousness, in waste, idleness, or sensuality; all this I may yet a little longer indulge in, for "my Lord delayeth his coming." But what, if whilst thus we reason, our Lord should, as here He warns us, come in a day when we look not for Him? What if some sudden disease or accident cut off in a few hours the presumptuous sinner? What if in a more protracted illness, he have no ease of body, no rest for thought, or for repentance? What if old age, as it creeps slowly on, should encourage, by continuance of health, the same evil thought of the heart, "My Lord delayeth his coming?" And observe, it is especially in such cases as these, it is "but and if" the evil servant say this very thing in his heart, it is to him who thus presumes, and it is because he thus presumes, "the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder." Presume not therefore on delay; for the more you so presume, the more you are likely to be taken unawares. Presume not on delay; but watch. Act, that is, each hour as if you were indeed watching. Give to every one their "meat in due season." Whether it be service, or counsel, or help, or forgiveness, or kind words, or charitable thoughts; give to each, do to each, as your Lord has bidden you; and as you would wish to have been doing, this very hour, if in the next He were to summon you, by death to judgment.—*Girdlestone.*

THE NEW-YORK

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